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THE

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Marsevan.

LETTER FROM MR. POWERS, NOVEMBER
24, 1853.

As Mr. E. E. Bliss is detained in Trebizond by the sickness of his wife, Mr. and Mrs. Powers have gone to Marsevan for the winter. Messrs. Farnsworth and Jewett, with their wives, are there also for the present.

Visit to Tokat and Sivas.

In September last, Mr. Powers made a short visit to Sivas, passing through Tokat. The state of things in the former place had occasioned not a little solicitude in the missionary circle. "All our attempts during the summer," Mr. Powers says, "to restore harmony by correspondence having failed, it seemed necessary that the church should be visited, and a personal effort be made for this purpose." It was well for him, perhaps, that he was permitted to refresh his spirit, before arriving at Sivas, amid the native brethren at Tokat. In respect to this place he writes as follows:

I was happy to find so much evidence of a work of grace in Tokat. A little company of the friends of truth came together repeatedly during my stay, especially on the Sabbath, for instruction in the Scriptures and religious worship; and, from what I saw and heard, I felt assured that a good work had been begun in some hearts. Seven heads of families had been enrolled as Protestants; and their rights as such have been respected by the local authorities. They have also a measure of freedom in conversing with

the people, which has not before been enjoyed in Tokat. Our native helper, a member of the Trebizond church, has encountered much opposition; and once he was beaten nigh unto death; for which, however, he obtained redress. By his sufferings and by his labors he has done a good work. The standard of truth has been erected in the face of infidelity; and there is yet hope for Tokat.

Passing from this place to the end of his journey, Mr. Powers continues his narrative in the following language:

My arrival at Sivas was hailed by the brethren there with enthusiasm; their joy, however, was greatly dampened, when they learned how soon I must leave them. Never was I more earnestly besought to stay and administer to the wants of any people. I wish every theological student in our seminaries at home could have heard their importunity, and seen their look of sadness, when I told them positively that I could not stay. I am sure more than one would have offered himself as a missionary for Sivas.

While there, I was seized with the fever and ague, which detained me one week longer than I had intended. This, however, was of God. But for this detention, the most important objects of my visit would not have been accomplished. As it was, I had the happiness of seeing an improvement in the state of the church, which, I hope, may prove permanent. Mutual concessions were

made, and reconciliations effected. I baptized one child, admitted three persons to the church, administered the Lord's Supper, and united one couple in marriage; and I took leave of that little flock amidst a shower of benedictions, that abundantly compensated for all the fatigues of the journey and the sickness occasioned by it.

You need not be informed how much a missionary is needed for Sivas. It is almost three years since that church was organized; and during this time they have had no stated preaching by missionaries, and only occasional and flying visits from them, together with such aid as could be rendered by our uneducated native assistants. What church in America could long live in such circumstances? What then can be expected of a church here, the members of which are all babes in Christ, if, indeed, they are in Christ at all? When shall a man be sent to that church? When?

What is the answer to this question from our theological seminaries?

Mosul.

LETTER FROM DR. LOBDELL, DECEMBER 2, 1853.

Heat of the Summer—Language.

DR. LOBDELL has grouped together a number of facts, which will be found to possess not a little interest for those who are carefully watching the progress of the Assyrian mission. At the outset of his remarks, and as bearing directly upon the health of the families at Mosul, he makes the following statement: "I found that the mercury in October rose 18° higher at Mosul than the highest point which it reached at Mount Seir in July and August! My fellow-laborers were nearly worn out by the heat of the summer; and this will not be surprising, when it is understood that for a hundred days the mercury had stood at two o'clock in the afternoon as high as 98°, and for eighty days it had ranged from 100° to 114°." This, it must be confessed, is sufficiently trying; and the constitution of Dr. Lobdell has not been proof against such excessive heat. But the other members of the station appear to be in good health. Let us hope that the God of missions will continue to be gracious to them.

Another extract from the introductory part of this letter will disclose the plans of the brethren at Mosul, and show that they are devising "liberal things" for the people around them. Dr. Lobdell says: "It is with the expectation that

we shall be called to labor in the villages of the plain, and through Jebel Tour, if not in Bootan, that Mr. Williams has been advised to study Koordish, Mr. Marsh Turkish, and myself Fellahi, a dialect of the Ancient Syriac spoken by the Chaldeans of the plain, not differing materially from that of the Nestorians in Persia. All of us are expected to make Arabic our chief study, as our main labor must be in Mosul. Syriac and Koordish can be used among the Jacobites; between Jezireh and Mardin; and Turkish is the medium of communication generally, more especially with the officers of government. It is the French language of the Orient. It is not seldom that we should find a knowledge of all these languages useful, even in the city. So common is it for individuals to use a variety of tongues, that many intelligent natives cannot see that it was any matter of astonishment that the Apostles 'spoke with other tongues' on the day of Pentecost. They think the miracle lay in the fact that, while the Apostles spoke in their own language, every man heard them speak in his own tongue. 'And how hear we every man in our own tongue, wherein we were born?' The astonishment arose not from the speaking, but from the hearing."

Progress.

In such a place as Mosul, it is hardly to be expected that the missionary work will make the same progress in the summer that it does in the winter. It is justly remarked by Dr. Lobdell, "Winter here is the seed-time for the truth, no less than for wheat and barley. In summer the earth and the intellect are alike barren." But our missionary brethren are constantly cheered by the tokens of good which they are permitted to see on every side. "We have not known the time," Dr. Lobdell says, "when there was more to encourage our hearts." He also adds:

Three men have recently been examined for admission to the church, though two of them were advised to re-examine themselves. Their intellectual views were thoroughly orthodox; but their spiritual perceptions were less clear. We are not anxious to swell our numbers at the expense of purity. It is well understood in the city, that the Protestants will not make use of bribes and falsehoods for the enlargement of their civil community. It is getting to be remarked also, that even members of our community are not all entitled to the privileges of the church. This must have a tendency to produce a belief in our honesty. Already the old stories about the licentiousness and corruption of the Americans, whenever repeated,

die away on the ear without an echo. The Moslems often say they are not Christians; they are vastly better; or, in their own phrase, "There are none like them; they love their enemies, just like God."

Some of the Jacobites confess that they are not good enough to be of us. One of them told me a few days since that Protestantism advanced by day and by night; and he expressed the conviction that Archbishop Behnam himself was very sorry that his past course towards the Americans precluded the possibility of any union with them. This functionary talks very differently at different times. Last Sabbath he preached most eloquently, one of his audience informs me, on regeneration. His sermon was purely evangelical. At another time he preaches baptismal regeneration. At one time he encourages his people to persecute all Protestants, and justifies it by the doctrine of those "whose damnation," Paul says, "is just." Again he admits that they try to follow the Bible; but he advises "to let them alone severely." He is all things to all men; in private, declaring that he is himself almost a Protestant; in public, threatening all his people who dare to bid us God-speed with excommunication.

A Marriage.

In this connection, Dr. Lobbell mentions an incident which illustrates the customs of the eastern world, as well as the spirit of this high ecclesiastic.

Last week the teacher of our boys' school was making a bargain with a Jacobite for one of his daughters. When it came to the Muphrian's ears, he used all his power with the Cadi to prevent the "sale," and even threatened the whole family with the extreme penalty of the church. But Butrus succeeded in obtaining the girl, the Archbishop having been led to withdraw his threat by the intimation of the father that, if he did not, he and all his house would join the Protestants. The civil marriage was performed at the time the forty-five dollars were paid down, neither bridegroom nor bride being present! The money in such cases generally goes to the bride, and not to her father. The bridegroom's agent joined hands with the father of the girl; a mysterious question was asked in English; to which they assented in the presence of three Moslem witnesses, as Christian testimony is not yet admis-

sible in Turkish courts; a prayer in Arabic was offered; and the ceremony ended. The religious service was performed last Sabbath in so quiet and solemn a way as to impress the assembly, gathered in the court of the bridegroom's house, with a good degree of respect for our mode of marrying. Many have thought that our rail-road system of doing the business, without "sounding brass and tinkling cymbals," and a terrific shouting, must necessarily be very insignificant and unsatisfactory. When a marriage occurs in a native church, the noise of the multitude drowns the voices of deacons and priests. Its religious character is entirely lost sight of; and it is generally a disgusting scene. It is now ascertained that Protestant young men can get wives from among the other Christian sects. This was doubtful a year since.

The Muphrian again.

Another occurrence, of an earlier date, may properly be introduced in this place.

Near the close of October, the members of our station were invited by a Jacobite friend to visit him the day after his marriage. We found in the open reception room the Archbishop, four priests, and several deacons. They were much displeased at our invitation, and much embarrassed by our arrival; though it seems they had been previously informed of the young man's intention; for he had even said to the Muphrian, "If you do not wish to marry me, I will get the Americans to do it." Mr. Marsh was seated by the primate's side, and the rest of us were near at hand. The effort of the man to calm his excitement was evidently great; for he felt ashamed that he had not the power to prevent our attendance, and still more that he must bless, before us, the handkerchiefs and ribbons of the married pair and groomsmen, besides being obliged to sit in close proximity to us in the presence of so many of his people. You may know that he forbids our coming to his house, saying, that if he encourages us, his flock will be offended and rent with schism.

We dined together upon some boiled mutton, onions, &c., besides greasy pastry and nuts, all on a circular burnished copper table, about a foot and a half high. Of course we dipped our hands together in the same dish, with this exception, that the laws of the Jacobite church forbade the Muphrian to eat meat or gravy

Meanwhile Mr. Marsh took the lead in an attack upon the Archbishop's general course towards us. The latter admitted that we were good Christians, sinning doubtless in ignorance, and yet deserving of rebuke. On being pressed closely for proof, he begged us to keep quiet then; whereupon he was invited to a public discussion of our peculiar doctrines at a convenient time; which, of course, he declined, while a number of his flock gave us sly winks indicative of the progress of ideas.

His Eminence had frequent occasion to pronounce a benediction over a stuffed onion, a handful of figs or nuts, or a gaudy rag; which he did by moving his large gilt cross in cross fashion, at the same time repeating a formula in the unknown Syriac. He could not refuse to go through these ceremonies before his people, who, for the most part, consider him a saint as well as a wise man. The priests and deacons chanted his praises, as we rose from the table and washed our hands. When we left the house, we felt that the interview had been profitable to our cause; as many who were present, were astonished to see our boldness in the presence of the great man of their church, upon whose lips many of his people hang as though he were an oracle.

Gross Ignorance.

Dr. Lobdell describes an interview which he had with an inhabitant of one of the villages near Mosul. The incident will show the deplorable ignorance of multitudes in regard to the truths of religion.

A man from Bartulli called upon me for medicine a short time since, when the following conversation took place. "Which is the more diseased, your body or your soul?" "Thank God," he said, "my soul is clean; I only wish my body was as well." "How do you know your soul is clean?" "I have just confessed to the priest." "But who cleanses the soul from sin?" "The priest." "But how can he do it?" "Why, I confess to him, and lay all my sins on his shoulders; and then he says, 'Thy sins are forgiven thee.'" "Who can forgive sins but God only?" "But, when we take the communion, do we not say, 'O priest, forgive me?'" "No doubt you do; but you are taught to say so, that the priests may have you think of them rather than of the Savior, whose blood cleanseth us from all sin." "How many houses of Protestants have you in Mo-

sul? Ten?" "About that number." "How much do you give a month?" "Not a para." This answer greatly astonished him; for the poor villagers are taught to believe that we buy our friends. They cannot conceive why a man should change his creed, unless he hopes to make money by it. The papists openly act on this principle, among the Nestorians and the Jacobites, though it is gratifying to learn that there is a deficit in their purse of late. Our interview ended by my giving the man his pills, with an exhortation to attend to his soul himself, and not leave his eternal destiny in the hands of a poor, sinful priest, who must himself be saved by faith in Christ, like the most ignorant of his people.

Labors in the City.

The following statement, particularly in some of its features, will be read with special attention.

The gospel is daily preached to the patients at the dispensary, even when the great majority of them are Moslems. Few listen more calmly and attentively to our doctrines than the followers of Mohammed; and we apprehend no alarm from them. Of course, we avoid offending their prejudices as much as possible, while at the same time we preach justification by faith in the crucified Jesus. Our service is appointed for the Christians.

The average attendance on our Sabbath services is now twenty-five; yet it is still considered a great shame for a papist or a Jacobite to be caught going to our chapel. Persecution by threats and stones is not so powerful as the scornful finger and chuckling laugh. I was told by a Jacobite last week that he and ten of his associates were deterred from joining us in our Sabbath services only by the contemptuous tones of their less enlightened relatives.

Many are kept from joining our civil community from the disgrace which attaches to the sundering of old connections; many from fear of an increase of their taxes; some because they are indebted to persons of their own sect, who on their uniting with us would demand immediate payment; others because they are too stupid to see that they are against us, if they are not openly for us.

It is pretty certain that the Jacobites are the most hopeful class in Mosul. They are constantly battling among themselves. By their own confession

their priests are ignorant and avaricious; and it is not without its effect that a peaceful band of Protestants are daily preaching that financial and moral honesty, which the people will speedily find to be the characteristic of orthodoxy rather than of heresy.

Effect of the War.

The friends of missions will be anxious to know what effect the war between Russia and Turkey is likely to have upon the labors of our brethren. The subjoined extract will throw some light upon this subject.

The rumors of war which reach the people, are very exciting; and to some extent they interfere with our work. Many of the Christians are thinking of self-defence, instead of making God their refuge. In some respects the present is a good time to preach Christ, the stone which shall grind to powder all on whom it falls. A few months since the Christians were in great dread of an outburst of Moslem fanaticism. The chief Mohammedans all carried huge dirks in their bosoms; and it was not till after an order came from Constantinople to the Pasha, enjoining that foreigners and Christians should be well treated, that the proud Moslems laid aside their daggers, and the trembling Christians regained their courage. This order was read to fifteen thousand Mohammedans in front of the palace; and, until its import was fully known, the people were in a state of the greatest excitement. What effect the defeat of the Turkish troops at Erzroom and along the Danube would have in these distant parts of the empire, we cannot tell, though we have many apprehensions. We pray that the Turk may triumph, feeling sure that Christians in his empire will thereby secure more immunities and greater freedom than they have ever enjoyed, since the crescent rose over the land.

Moslem Intolerance.

The following extract will be read with painful interest; but we are to see, it may be hoped, only a few more specimens of Turkish bigotry and exclusiveness; and then the "perfect law of liberty" will be proclaimed.

Just before the arrival of the order from the Porte, of which I have just spoken, a Jewish Rabbi, with whom we have often had discussions, was seized by the orders of the Ulema, and brought before the Cadi on a charge of having,

four years previously, reviled the Prophet! The Cadi declared that he found nothing worthy of death in the man; but when the Ulema threatened to kill the Cadi himself, if he did not sign a paper for the execution of the Jew, and actually seized the Judge, he consented, Pilate-like, to the Rabbi's death. The man was sent to prison; and the Ulema are now expecting an order for his death by every post. Capital executions must have the previous sanction of the Sultan.

This Jew has been living peaceably in Mosul four years since the alleged crime is said to have been committed. And now, when fanaticism is stronger than law, this charge is brought against him; and unless Lord Stratford uses his powerful influence in his behalf, he will soon be beheaded, and his trunk lie three days in the market place, a warning to all infidels!

I visited this poor Shiloam, loaded with chains, and his haggard look went to my heart. For one word must he die? He and his people insulted by a Moslem boy! Must he die for a sharp retort? He promised to preach the gospel to the ends of the earth, if I would aid in his liberation. He has since sent to me for poison, that in case an order comes from Constantinople for his execution, he may disappoint his torturers. This may show how great is his regard for the gospel! Still, his case is truly pitiable, and may, with other illustrations of Moslem fanaticism, serve to awaken more prayer to God that he will so overrule the present war that freedom of speech, as well as freedom for God's word, may be enjoyed throughout the Orient.

Apostasy.

Another fact, bearing upon the great question of toleration in the Turkish empire, is worthy of a passing notice.

I have frequent visits from Moollah Yusuf, a fine looking man, about fifty years of age, who was formerly a Syrian priest. All priests in the Jacobite and papalized eastern churches are forbidden to marry, after they are ordained; and as this man some time subsequently to the loss of his wife wished to marry again, he was persecuted; so that he was obliged to abandon his sect entirely. He was even excommunicated with horrible anathemas. He wanted to join the Jacobites; but they refused to receive him. Meanwhile an order, secured through the French, came from Constantinople for his forcible removal from the city.

The cavass that was conducting him to Bagdad, beat him so cruelly on the way, that when they arrived at Arbeel the priest exclaimed, "There is no God but God, and Mohammed is his prophet." Whereupon the cavass confessed that he had been hired to kill him before they arrived at Bagdad, but that now he was his best friend. He was received with much kindness by the Governor of Arbeel, and conducted back to Mosul with great honor, to the chagrin of his oppressors. He now receives an annual stipend from the government, and bears the title of Moollah. He tells me that he knows Jesus is the only Redeemer, and longs to confess him before men. But he thinks that God will accept his silent, heart-felt service; since an open confession of his regard for Christianity, in spite of all the rights guaranteed by the tuncimat, would cause his head to drop instantly in the streets.

That the fears of this unhappy man are not groundless, appears from the fact that a woman was hung last summer at Mosul for reviling Mohammed. And at the very moment when Dr. Lobdell was writing this letter, a Moslem was under the sentence of death for the same offence. But the era of complete toleration would seem to be at hand. It is not to be supposed for a moment, that England and France will assist Turkey in its war with Russia, and at the same time suffer such enormities to continue. There is much reason to hope, therefore, that when this contest shall have terminated, the door will be fully open to preach the gospel to Mohammedans, as well as to Christians. For this result let us hope and pray unceasingly.

Nestorians.

TOUR OF MESSRS. COAN AND RHEA THROUGH KOORDISTAN.

It was stated in the January Herald, that Messrs. Coan and Rhea had accompanied Dr. Lobdell on his return to Mosul, intending at the same time to make a preaching tour through Koordistan. Letters have been received from both these brethren, giving an account of their visit to Mosul, their journey to Bootan in company with Messrs. Williams and Marsh, and their return to their respective homes. A few extracts from their communications will be read with satisfaction and profit.

Sejourn in Mosul.

In speaking of the time spent with the mission-

ary brethren and sisters at Mosul, Mr. Coan writes as follows:

We passed nearly a fortnight in Mosul and vicinity, and enjoyed many seasons of delightful converse with our dear brethren and sisters there. The weather we found much hotter than we expected in October, the mercury some of the time ranging above 100° Fahrenheit; but we retreated to the roof in the evening with our friends; when our adorable Redeemer and his glorious kingdom were the themes which beguiled us often till a late hour. Here we saw the little flock of disciples which, we trust, Christ has gathered, as they met for the weekly prayer meeting; and although we could not understand the language of their lips, our hearts were drawn out towards them in Christian love and fellowship, as they knelt in prayer, or united in their simple hymns of praise. While in Mosul we visited all the members of the church at their homes, and were much edified by their Christian conversation; and it was also our privilege to unite with them in the celebration of the Lord's supper. We felt constrained to praise God for what he had done in Mosul; and we trust that it is but the beginning of a great and glorious work there. It is evident, from what we saw, that the work is not confined simply to the little company of believers gathered into the church. Many Moslems and Christians are intellectually convinced of their errors, and made ashamed of their superstitions and picture-worship, and only lack courage to avow themselves the friends of the truth. And this is one of the results of the daily service at the dispensary.

The testimony of Mr. Rhea is similar to that of Mr. Coan. "If the efforts of the brethren at Mosul," he says, "are prosecuted in a spirit of earnest prayer and faith, we may confidently hope to hear, at no distant day, that the whole city is moved by the power of divine truth."

Visit to Bootan.

It will be remembered that two of the Nestorian converts have been sent to Bootan, for three successive winters, to make known the gospel to the poor people who inhabit that wild region. Messrs. Coan and Rhea were anxious to go to the scene of these labors, and to form some opinion of the field from their own observation. Messrs. Williams and Marsh went with them, having a kindred interest in the missionary work as performed in that district. Mr. Coan speaks of the excursion as follows:

We visited all except two of the Nestorian villages in Bootan. The country for the most part is rough and mountainous, being the terminus in that direction of the Koordish mountains, which come boldly down to the Tigris. The climate is very hot in summer; and the most elevated of the villages is quite unhealthy. Where so much rice is cultivated, it cannot be otherwise.

There are twelve Nestorian villages, with a population of about three thousand souls, besides ten other villages in the neighboring districts, which we did not visit. The people are miserably poor, and oppressed by heavy taxes. They said to us, "In Bader Khan Bey's day, our taxes were far less than now; though he cursed our religion, and forced us to work for him on Sundays and feast days. These Turks take the very bread from our mouths, and still cry, 'Give, Give.'" The emissaries of Rome hold out to them the luring bait of help, if they will become papists; which is no sooner caught than they are left helpless, with the anathemas of holy mother church in case of defection.

We were everywhere cordially received; and we exceedingly enjoyed the numerous opportunities afforded for preaching the unsearchable riches of Christ to the large companies assembled. In some instances a hundred and fifty were present. We found some peculiarities in their dialect; but we were for the most part well understood. It is my impression that in a short time we could learn every peculiarity. The ecclesiastics, when reading our books, appeared to understand them; and they would say occasionally, We should use such and such a word, instead of this and that.

Our visit to the village of Mar Akha was particularly gratifying to the mother and friends of Deacon Isaac, who is yet in our seminary at Seir. Priest Gabriel and several others came out some distance to meet us, as we wound our way along the brink of the precipice, and passed through groves of olive and pomegranate trees to the village. They wept for joy, as they received Isaac's letters; which they kissed repeatedly when they saw that, indeed, he was alive, and had written them with his own hand such words of affectionate warning and exhortation to repentance. It was with great reluctance that they allowed us to leave them and proceed to another village.

In reference to this visit Mr. Rhea says: "The

anxious inquiry naturally arose in all our minds, 'What can we do to supply this people permanently with the bread of life, and protect them from oppression?' We can continue to send them two native helpers; but the difficulty of properly superintending them, either from Mosul or Oroomiah, renders such a provision confessedly inadequate. Still, in the circumstances, I think the money well expended." After the return of Messrs. Coan and Rhea to their homes, "two promising young deacons" were sent to Bootan, that they might labor there during the winter.

Koordish Oppression.

From Bootan our missionary brethren went to Ashita, a village which will be associated at once with the name of Dr. Grant. Mr. Coan describes the state of the country in language which cannot fail to affect the heart of the Christian and the philanthropist.

We heard of murders and highway robberies in various directions, and found the poor Nestorians in great fear and trepidation, secreting their property, and devising means of escape from impending dangers. We passed a Sabbath in Chillek, which is on the borders of the district of Berwer; and while we were preaching to an assembly of eager listeners, a brother of the notorious Zeiner Bey rode up with his attendants. He made a long call; and, though his professed object was to get medicine, he was evidently in search of prey. While there he beat the poor people for hesitating to give up their rice for his horses; barley they had none. He took from the Reis whatever else his rapacious eye fancied. The poor people dare not withhold any article, however dearly prized, if once demanded. The Koord says, "The Turks have gone, and what have I to fear? Give, you dog; or I will blow you through." At the same time he suits the action to the word. And it were well if all escaped as providentially as we did on one occasion, by the failure of the rifle (which was snapped at us) to discharge. It is true that the Koords lack a head to unite and lead them en masse to the general slaughter of the Nestorians; but they know that the poor people are completely humbled and in fear; and, taking advantage of this and the absence of the Turkish troops, small marauding parties are continually sallying forth for purposes of plunder. The government have tried to get them to enlist in the army, and have made their demands upon the chiefs for men;

but they, in their cowardice, prefer to skulk behind their own native rocks, and watch for prey and innocent blood.

Return from Ashita.

Mr. Coan continues and concludes his narrative in the following language:

Our visit in Ashita was very pleasant. The people begged us to stay at least a week among them; but, delightful as it would have been for us, we could not but look anxiously to the gathering clouds, and the many high ranges of mountains already whitened with the new fallen snow, which lay between us and our homes. Our brethren from Mosul parted with us in Ashita, they to return home, and we to proceed on our way.

We learned that from Ashita, which now (as the Reis informed us) contains about two hundred and fifty houses, nearly a hundred persons go down to Mosul in the winter to work in the ruins of Nineveh and Nimrod; and we found one or two who had acquired a little smattering of Arabic. Comparatively few go from other villages. Alas for those who do go down! They come in contact with so many contaminating influences! Our hearts were drawn out to them, and we could almost wish to cast in our lot among them, if we might only save them from the seductions of Rome.

We passed down the valley to Lezan, where we passed the night. We sat up till a late hour conversing with Priest Kena and several who had lingered about after the evening worship. As we turned from the horrid recitals of blood to the great doctrines of grace, his mind, though dark and superstitious, seemed to grasp the truths of the gospel; and he readily yielded assent, when once convinced. He spoke with affection of "Hakim Grant," and sighed, as he remembered the kindness and love of that good man.

From Lezan we crossed the Zab, ourselves by the crazy bridge, and our mules by swimming, and clambered our way up through the gorge of Selebekin (it can hardly be called a valley, though there are not far from a hundred and fifty houses in it) to Tekhoma. We spent two nights and a day very pleasantly in that beautiful valley, and had several precious opportunities for preaching Christ. While there we met with Mar Shimon, who was on his way to Tiary, where he expects to pass the winter. Our interview with him was of the most pleasant kind; and I think it

made a good impression upon the large company about him.

From Tekhoma we took our course toward Gawar, passing through and visiting nearly all the villages of Bass and Great Jeloo. We were uniformly received with great kindness; and we thank God for so many opportunities of preaching the gospel. We were most mercifully preserved, amid dangers seen and unseen, and brought in safety to our homes after an absence of about two months.

A new Field to be occupied.

The subjoined extract is commended to all our candidates for the ministry.

In view of the open door set before us for labors in the mountains, this mission, at a recent meeting, "resolved that the brethren who have just returned from a tour in the mountains, be requested, in connection with the report of their journey, to urge upon the Prudential Committee the immediate occupation of the western side of the mountains by at least two missionaries, one of whom, if possible, should be a physician, leaving the particular location, whether at Amadiah or elsewhere, to be determined hereafter."

We feel that if anything is to be done for the Mountain Nestorians, it *must be done soon*. There is no time to be lost. While we sleep, the enemy will sow tares. Many are already sown. The mountains have lost none of their ruggedness since Dr. Grant climbed their precipitous sides; but who will take the responsibility of turning a deaf ear to the cry for help which is sent forth from Koordistan? True, the country is just now a little unsettled; but we cannot think that such a state of things will continue long; and before men can get here and learn the language, all these clouds, we trust, will have cleared away. The people in the mountains are as sheep without a shepherd. Who will come and help gather them into the fold of Christ? Who?

Reasons for a Station in Tiary.

The foregoing topic has received a more extended notice from Mr. Rhea. As the result of his observations in Koordistan, he submits the following reasons for the commencement of missionary operations among the Mountain Nestorians.

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districts, I received an impression no less strong that, with God's blessing upon the adequate means, we might hope for their speedy evangelization. Our field is not a large one. True, it could hardly be more wild and rugged and inaccessible, and still be inhabitable by man. Indeed, I often feel that nothing but dire necessity has driven this people to settle down in these pent-up ravines, and with such immense toil to terrace their little patches of land, from which they can hope to reap only the scantiest harvest. But when we remember that in a tour of six weeks, the missionary will have visited and preached in the great mass of Mountain Nestorian villages, it is obvious that with a suitable number of missionaries and helpers, earnestly engaged in the one great work of preaching Christ and him crucified, we might hope to see this good work advancing rapidly to its completion.

2. Those who labor in the mountain districts must expect many physical privations and hardships. Without dwelling upon this point, I would simply say that the exceeding ruggedness of the country, the poverty of the people, their comfortless houses and homely fare, with the probable difficulty to be encountered in getting at an early day the most comfortable houses, render this conclusion obvious. Could I use the most glowing language, and paint indefinitely, still I could not make our rugged mountains a whit the less rugged. Hence those who may one day join us in this good work, should (to use a homely phrase) come "prepared to rough it."

3. Mere touring, however important occasionally for general results, cannot at all meet the exigencies of our field. There must be brought to bear, either by the sojourning of missionaries for a few months at a time, or the permanent residence of devoted, pious helpers in each district, a constantly enlightening and sanctifying influence. The separation of the districts from each other by lofty mountain ranges, the want of a strong bond of national sympathy, the clannish feelings still so prevalent, render it obvious that, however strong the light may be which is kindled in one district, still the same toilsome process must be in a great measure gone through with in the others.

4. The immense amount of winter migration from the mountains to the plains of Mosul, Bagdad and Damascus, with the corrupting influences to which the people are then exposed, is a great

obstacle in the way of the speedy evangelization of the mountaineers; but when once evangelized, there would open to us a large field for Christian activity and influence.

5. It is reasonable to suppose that a people, who climb with such light and joyous tread their crags and cliffs, who make roads and find their way out of their deep ravines, when "yankee enterprise" would come to a stand, who by such long and toilsome journeys every year, and often with their entire households, to earn something to pay their yearly tax, make the best of a very hard case, show so much energy, self-reliance, industry, perseverance and patience, would make good laborers in the vineyard of our Lord. It is proper that I should add, though it is painful to do so, that the system of begging, adopted by many of the Jeloo people during their annual excursions, involving, as it does, so much trick and cunning and hypocrisy and downright rascality and even impious blasphemy, has had a sad influence upon their character.

6. There should be some immediate provision made for the western side of the mountains. Our people are perishing for the bread of life. Few and far between have been the visits of God's messengers to those dark districts; and there are multitudes upon whose ears the tidings of grace and mercy have never fallen. Their lost condition and their deep destitution appeal most tenderly to our Christian sympathies. The fact that the villages of Bootan and Amadiyah are so constantly exposed to the seducing influences of Rome, strengthens the appeal for a station, from which they could be frequently and conveniently reached. It is desirable that the whole field should be under cultivation at the same time. Hoping that the present political disturbances will not be protracted, we may say that the mountains were certainly never more inviting to missionary effort. The pride of the Independent Nestorian has been thoroughly humbled; the mass of the people are accessible to the gospel; the Patriarch is too old, and politically too helpless, to make such opposition as should for a moment deter us from missionary labors; while this field is constantly becoming to Rome a more alluring prize. The leaven of the papacy is at work in the heart of the country; and a soul once ensnared is immeasurably less accessible to the truth. What we do for the poor mountaineers, we must do quickly.

7. Were I to select a point on the western side from which I could reach in the shortest time the mass of Mountain Nestorians, and where missionary labors would count most effectively, I would select Ashita for a residence in the summer, and in the winter Lezan, some four hours distant below. The missionary would have a large population just at his door, probably not less than five thousand in the valley of Lezan, some four hours in length. Passing up the valley of Selesbeken, a part of which is quite populous, containing about one hundred and fifty families, we reach in six hours the beautiful valley of Tekhoma, where, within sound of the report of a gun, we have probably five thousand men. Not only could the populous district of Tiary itself be most easily reached from those points, but the villages of Amadiash, Berwer, Chall, and Bootan are quite accessible, and could be well superintended. These points, at the seasons specified, are healthy, and would be accessible for families from Mosul, there being but one or two rugged days' travel; which, however, are quite tolerable.

8. Could the mountain field make its proper appeal, I believe that without any delay there would be found those who would hasten to our help, cast in their lot with us, and with us go up to possess the land. While earnest appeals are made to the American churches from Africa and India and Turkey and the islands of the sea, we would not stifle the cry of our poor people. We wish it to be heard. We wish American Christians to know that here, as everywhere else on missionary ground, it is a simple question of life or death, eternal life or eternal death. We climb these rugged mountains; we plunge down into these deep ravines; after long toiling we find the humble dwelling of the poor mountaineer; we tarry a night, and tell him of the Savior who died for him; with bleeding hearts we take our leave, feeling that in all probability we meet him no more until the great day of the Lord. Is it strange then, that in our feebleness we stretch out our hands to you, and in his name imploringly beg for help?

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LETTER FROM MR. COCHRAN, OCTOBER 17, 1853.

In this communication, Mr. Cochran has described a missionary excursion made by Priest Verder and himself, with two attendants, in September last. He had been desirous for some

time of visiting the plain of Mergawer, as also Nochea, should it be found practicable to do so. The difficulties and perils of the undertaking will appear in the sequel, showing some of the evils which are likely to grow out of the war between Russia and Turkey.

*The Gospel heard—Embarrassments.*

At the commencement of his journey, as will be seen, Mr. Cochran had much to encourage him.

The first three Nestorian villages which we visited, Shewana, Durband and Beit Karee, we found quite willing to receive us; and the last, wildly situated on the borders of Nochea, seemed particularly eager to hear the Word. The Priest, who is the principal man of the village, assembled a large congregation in the evening; and they gave a hearty assent to the truths which we spoke. After service, the Priest and others sat by our bedside till a late hour, conversing upon the worth of the soul, and the price of its redemption through a Savior's blood. "All that you preach is truth," the Priest energetically remarked, "and the only obstacle to your work is the natural aversion of the human heart to the reception of the gospel. Men will not come to the light, lest their deeds should be reproved. But men pass their youth and manhood in folly; and then they become more sober and are seriously fond of the truth!"

It was Mr. Cochran's purpose to be governed by the advice of his friends at Beit Karee, in determining whether he would enter Nochea, or pass over to Hâilâna, a large village in the direction of Mergawer. On being told, therefore, that there would be no danger in taking the former route, he resolved to proceed accordingly. He reached Kâtoona in safety; but he found that all the villagers had gone to the Bishop's, to attend "the feast of the cross," except three men, one of whom was hired to accompany our missionary brother on his way.

But just as we were mounting our horses, a Koordish Chief, Seyed Khan Bey, brother of Mustapha Bey, not known to me at the time as any other than the collector of the grain tax of the village, who had been sitting under a tree a short distance from the village, came down and prohibited the Nestorian from accompanying us, on the pretext that he wanted him to carry away grain. We learned, on our return to the place, that he told him that he would kill him if he should go. I then sent to the Bey,

requesting that he would either allow the Nestorian to go with us, or send one of his own men. But he refused to do either. I thought nothing more of this at the time, than that it was our misfortune to have found this petty functionary in a surly mood.

One of Mr. Cochran's attendants was well acquainted with the road which the party were to take; and he also understood the Koordish language. It was proposed, therefore, that they should go to the next Koordish village, distant only half an hour, and there obtain an escort.

Reaching the Koordish village after considerable effort, we hired a Moollah for the price of two days' wages; and he set out with us. Having proceeded to another Koordish hamlet, about half of the remaining stage, the Moollah objected to going further, stating that he could not eat the bread of Christians. But he said that he would send a man from that village; and he demanded his wages in advance. We remonstrated, and told him finally to send the man, and we would pay him the stipulated price upon reaching the Bishop's; whereupon he abruptly left us, and the other men in sight disappeared.

In these circumstances, Mr. Cochran felt that there was but one course to pursue. He went forward, therefore, putting his trust in the Lord.

#### *An Onset by Robbers.*

We rode on as rapidly as possible, till we were about an hour from the Bishop's; when, on descending the bank of a stream by a steep and broken path, five armed men, with their eyelids blackened and their mouths muffled, suddenly sprung up from behind a thicket, and presented their guns to our heads. We immediately alighted from our horses, and made signs to them to take all that we had. Two of the men commenced beating our Nestorian attendants with heavy walking sticks; and two came to rifle my pockets. One of them cocked his gun, and presented it to my head as a preliminary exercise. My cloak and purse, containing about six dollars, were given up, as also everything in my pockets save my watch, which I secretly broke from the chain, and threw into the coarse weeds behind me. A few medicines, however, a note book, a pencil and several small articles that were useless to the Koords, were returned. My watch chain and key, still remaining on my neck, awakened suspicions that I had a watch; and that was demanded with additional flour-

ishes of weapons about my head. They also came to me several times, and demanded more money; but, upon exposing my person to their search, they turned away, not taking any of my apparel, save my cloak. Neither were the pockets of the servants searched; nor was their apparel taken, save their loose garments. A couple of men were now placed over us and the horses; and the rest began with eagerness to rifle the loads, introducing the performance, as before, by inflicting several blows on the Nestorian who had charge of them, and who alone of our number was so unfortunate as to have a dirk.

At this juncture, the robbers were heard to say that they must kill us all, to avoid exposure; an event which we considered at the time quite probable, as we knew it to be a part of their creed that the killing of a Christian was a sure passport to paradise, and that the tribe were accustomed to kiss with reverence the hand of a murderer of a Nazarene. While the Koords were opening the loads, we had several minutes for silent prayer and for the commitment of ourselves to the hands of our merciful and ever present Savior. It was a solemn moment; and it brought very vividly to mind my imminent danger on the Lake of Oroomiah, in company with Dr. Lobdell.

After some moments spent by all (I doubt not) in very earnest supplication, I told my men to remain together, and in no event to allow themselves to be separated. I also advised them, in case of an attempt upon our lives, to endeavor to disarm the ruffians. Soon, however, we heard the Koords disputing among themselves respecting the disposition of us, some still advocating our murder, and others urging that we should be allowed to proceed on our way. In the mean time, as one of the men placed over us had two or three times made signs to me that he would give me my horse again, I resolved to put his sincerity to the test, and asked permission to mount, which I supposed to be granted; but I had no sooner placed my foot in the stirrup than he drew his dagger, and struck it nearly against my breast. While the attention of the Koords was thus directed towards me, two of our party seized the opportunity to ascend the mountain side several feet, out of the reach of the robbers. I called to them to return, knowing that it would be impossible for them to escape, if pursued; but they replied, "We shall be taken

into the valley and killed, if we return." My importunity proved unavailing, and they continued their flight up the mountain side.

This was very trying, as it seemed to me that any attempt to escape would greatly aggravate our condition, and lessen the chances of our final deliverance. But, to my surprise, they were allowed to continue their flight; and, after hesitating a few moments, I resolved gradually to withdraw from the spot, and in the end, if it should appear safe, to put the efficacy of the experiment to the test. I soon found myself a rod or more above them; when I turned, and scrambled up the steep acclivity, with all the speed I was capable of. My remaining attendant, the most athletic of all, immediately followed; whereupon two of the ruffians started after us, one of whom mounted my best horse; but he found it impossible to make headway up the steep ascent. The other advanced a short distance, without perceptibly gaining upon us; whereupon he discharged his gun in our direction, and returned. Soon, from a high point on the mountain side, we were enabled to look down upon the men engaged in separating the plunder; while our horses, having descended to the banks of the stream below, were quietly feeding.

"This was the close of the adventure," Mr. Cochran says, "which had probably occupied more than half an hour's time." With much difficulty, and in no little danger at times, our friends made their way to the Bishop's; where they arrived about midnight, "with bruised limbs, and hands bleeding from contact with the thorns, and in extreme physical exhaustion."

#### *A different Scene.*

But here a scene, greatly contrasting with our circumstances of solicitude and peril, burst upon us. It being the night of the feast of the cross, commemorative, I believe, of the finding of the original cross at Jerusalem by the Empress Helena, we found two or three hundred men and women assembled. A large number were engaged in a noisy and disorderly dance around a blazing fire, to the music of fife and drum and animating songs. Passing through the motley crowd, we entered the church, where the Bishop and his near relatives, the officiating priests, received us with much apparent cordiality. After partaking of refreshments, and spending an hour in rehearsing the scenes of the

evening, I wrapped myself in a coarse and filthy cloak, furnished by the Bishop, and in my cap and boots I lay down on the stone floor of the church to try to compose myself to sleep. But the strangeness of the place, the sound of music and dancing without, which was kept up till day-break, and flitting visions of murderous men, prevented my gaining much satisfactory rest.

At early dawn, Mr. Cochran sent off several men to the place of the robbery, who returned with his watch, tent, traveling bedstead, books and other heavy articles, which the Koords in their haste had left behind. They reported that they had seen two of the robbers on the road, evidently coming back to carry off the remaining articles; but, upon being discovered, they immediately turned and fled.

#### *Feast of the Cross.*

Just before the dawn of day, the Bishop was waked for prayers in the church. The lamps were lighted, and the sepulchral sound of the chant began. The priests commenced the preparation of the elements for the sacrament; and the dancing before the door of the church was renewed with increased zest. Both sexes were joined hand in hand, and moved with measured step around the blazing fire, in the centre of the yard. The girls were gaudily dressed, and profusely decorated with shells and coarser jewelry. The males had still more of the fantastic in their dress. Huge turbans burdened their heads, in the party-colored folds of which were thickly set large yellow flowers; while about their bodies were girt swords or daggers, pistols and cartridge cases, their whole dress indicating wild ferocity and puerile crudeness.

The elements being soon prepared by the priests in the holy of holies, a bell was twice rung; whereupon a group of boys responded, with a clamorous shout, the signal for the people to draw nigh and partake of the morsel that was put into the mouth of each communicant, as he approached the door of the sacristy, where the priest stood. The dance was not interrupted; but there was a scene of greater noise and disorder in the church. In the rush for the sacrament, men trod on each other; children were thrown down; while men and women were confusedly jostled together, provoking angry imprecations and vulgar jeers. The crowd, to outward appearance, seemed intent mainly on two things,

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namely, the quickest practicable dispatch of the ordinance, and the wresting from it of the greatest possible amount of amusement. The Bishop, who sat by my side, tried several times to enforce order; and he remarked to me, evidently in the way of apology, "The people here are brutes. I command them to be orderly, and refrain from dancing; but they are devilish." The dance continued till late in the morning, after which all sat down to the feast. Nineteen sheep and one ox had been slain, as the priest said in conversation with me subsequently, not as a sacrifice for sin, but as a charity to the church (the patron saint of it) and to the poor.

Mr. Cochran had no opportunity to preach the gospel amid these scenes of disorder; but he conversed freely with many of the people during the day. It seemed to him, however, that he had found one of "the dark places of the earth."

### *The Return.*

The reader must have connected the Bey whom Mr. Cochran saw at Kátoona with the robbers already described. Our brother discovered, when it was too late, that this Koordish Chief had sent forward his servants to perpetrate the deed. Monday was spent in taking measures for the recovery of the property which had been stolen; but with no marked success.

On Tuesday morning, the Bishop furnishing us with the means of conveyance, and loaning me money enough to defray my expenses back to Oroomiah, I took leave of the hospitable family with suppressed emotions, and set out on my return by the road we came, guarded by four armed men, whom we engaged to escort us as far as the plain of Mergawer.

When we had nearly reached the place of the robbery, I was permitted to enjoy the welcome sight of two of my horses, whom the headman of Kátoona had found feeding in the valley above his village, and had sent forward to meet me. I then learned that the horses were taken to the Koordish village, whence the servants of the Bey had been sent after us, and were kept there till near morning, and then turned out to avoid detection. The other two horses, turned out at the same time, were found the next day, and sent to Oroomiah.

The rest of the property which Mr. Cochran lost, in value about seventy-five dollars, has not yet been recovered; and probably it will not be, till the arm of power shall have been brought to bear upon the offenders.

On reaching Kátoona, the villagers received us with many expressions of sympathy. The principal man said to one of my attendants that "he had not eaten bread from sorrow." A pleasant group gathered around us, under the shade of a majestic oak; and, while dinner was being brought, we were enabled to call their attention to "the true bread, of which if any man eat, he shall live forever." A copy of the New Testament was given to the Priest; and he received it with great joy. The readiness with which these superstitious villagers welcomed our messages, gave us gratifying evidence that our visit to them had not been in vain. And the conviction often forced itself upon my mind, that our line of duty called us to these dark places of the earth, even though suffering and peril might attend our steps.

From Kátoona a ride of three hours brought us to the large village of Hálana, hitherto (as was the case with the former village, so far as I know) unvisited by ourselves or our native helpers. Our escort, whom we had detained at the Bishop's to accompany us, belonged to this village; and the interest which they had manifested in religious conversation by the way, seemed a pledge of a cordial reception and a profitable visit. They had promised, impulsively of course, but with apparent sincerity and earnestness, to abstain from dancing at their feasts in future and from profaneness. Our expectations were not disappointed. A large number gathered about our tent to listen to us; and several tarried till a late hour, engaged in religious conversation. The two priests earnestly requested copies of the Old Testament, and expressed a desire that their children might be taught to read. The report of our recent perilous adventure had done much to disarm prejudice, and awaken an interest in us.

### *Another Disappointment.*

Mr. Cochran and his party arrived at Hishmáw, a central village on the plain of Mergawer, before noon of the following day. Here he resolved to forego his visit to the other villages of the district, and to return to his home. Having dismissed the men who had accompanied him, he hired a Koord to attend him on his way.

We hastily dispatched our frugal meal, and mounted our horses, as we hoped, for the last time before reaching home. After having rode quietly along the

banks of the Barandooz River about two hours, we met two muleteers driving their animals with all possible speed, one of whom hastily informed our Koordish attendant that there were robbers ahead; that they had just had a skirmish with some villagers; that one of the men had been seriously wounded, and the remaining three were lying in wait by the road side to take vengeance on the next passers-by. Our Koord quailed before this report, and immediately turned his horse, joining the flying muleteers. Nor is it probable that our courage could have stood a severer test than his. At all events, we seemed to come to the conclusion that it was expedient to wheel about and make our way back to the nearest Nestorian village, about an hour distant.

Our disappointment in not reaching home was considerable; but perhaps it was more than made up by the opportunity it gave us of preaching the ever blessed gospel. But our prospects for reaching home the next morning in safety were not brightened by the intelligence which we gained of numerous robberies in the vicinity, within the last few days. The rumors of war, and the probability that the Turkish soldiers were permanently drawn off from these districts, had awakened a new desire for plunder and daring encounter among the Koords. On the day when I was robbed, a party of sixteen horsemen went down to the plain of Mergawer, and carried off nearly forty horses. Several other small robberies had been committed.

I retired to rest that night with feelings much in sympathy with the Psalmist, when he exclaimed, "In the way wherein I have walked, have they privily laid a snare for me." But with him, I trust, I was permitted to say unto the Lord, "Thou art my refuge and my portion, in the land of the living." The next morning we fortunately fell in with a company of fruit-men; and these, in addition to two Koords whom we had previously engaged, made our caravan sufficiently large to pass down the valley to the plain of Barandooz with feelings of comparative security.

LETTER FROM MR. WRIGHT, NOVEMBER  
17, 1853.

### *The Cholera.*

THE preservation of the mission families in Persia, amid the ravages of the cholera, calls for

devout thanksgiving to Him who alone can deliver "from the noisome pestilence." His mercies in past years, moreover, have been manifold and peculiar.

We gratefully record that the cholera, which was sweeping over this place last month, has passed away; and all our missionary circle remain to praise the Lord for his merciful protection. The visitation was short, and milder than in former years; and it was confined almost entirely to the Mussulman population. On one day only was its violence such as to remind us of the scenes of past years. Allow me to give you briefly the incidents of this day.

At an early hour in the morning, I was called to see a sister of the highest Moollah in the place. I found her at the point of death; and two other persons were lying ill of the terrific malady in the same room. Several of the principal Moollahs of the city were assembled there, and the room was crowded by the anxious friends of the family. An hour later we had assembled in our chapel for our morning Syriac service. I was expecting to preach, and had taken my seat at the desk for this purpose. As we were about to commence, a messenger came in haste from the former Governor of the province, and requested me to visit his son, who had been seized violently outside of the town, and was unable to come in. Committing the service to Mar Yohannan, I hastened out, and found the young man lying on the ground very alarmingly ill, on the bank of the river, surrounded by his relatives and servants, twenty or thirty in number, all in consternation. The day before, he and several of his brothers and uncles had gone out to a country house for greater security. Early that morning he was attacked; and, wishing to return to his father's house in the city, his friends attempted to bring him to town. He was so ill, and suffered so much, that after a few minutes he requested that he might be laid upon the ground, to wait till a wagon could be brought for him. He was carried home, but only to die. He breathed his last the following night.

Early in the afternoon I was requested to hasten to see one of the principal merchants in the place, who was said to be violently attacked. After attending our afternoon Syriac service, and preaching on these words, "There is but a step between me and death," I obeyed the summons, and found him beyond hope. He was in the last stage of the disease,



and signs of death even were upon him. His large family and numerous relatives filled the spacious room in which he was lying. In an adjoining room, his nephew was sick of the same disease. I found him frantic from pain and apprehension. His friends were standing around him, pale and agitated. On my leaving the house, a poor man was standing at the door, wishing me to visit his daughter in a remote part of the city. He lived in a low, filthy alley, just the place for the cholera to rage in; and there the pestilence was doing its work. Once there, it was difficult to get away; so many were the calls. At last I forced myself away, and hastened to Seir to spend the night, worn with fatigue and excitement.

It was not without some hazard, that I spent so much time in the city during the prevalence of the pestilence; but it is worth some risk to secure a hold upon the sympathies of the community, as we do by remaining among the people in the time of their suffering. Our efforts for the sick during the protracted visitation last year were reported to the Persian government; and last spring a cashmere shawl was sent to me from the capital by order of the King, accompanied by very kind letters from the Prime Minister of Persia, the Prince Governor of Azirbajan, who is the King's uncle, and the Minister of Foreign Affairs, residing at Tabreez. This occurred, you will observe, after the ill-natured conversation held by the Prime Minister with Colonel Shiel, as published in the August Herald.

The cholera is at present prevailing in Tabreez, though in a milder form than in previous years. Its ravages have been astonishing in many parts of Persia during the past year. All the principal cities and towns have suffered. The King's camp, which was formed at Sultanieh two months ago for a general review of the Persian army, was suddenly broken up by the appearance of the disease among the troops.

#### Other Incidents.

This letter of Mr. Wright mentions some other facts, which are worthy of a passing notice.

Last week our male and female seminaries were opened for another session. The pupils assembled promptly; and they manifest in general much eagerness for study. But the session will be a barren one without the Spirit of God. That

blessed agent is needed, not only in our seminaries, but in all our departments of labor. The gospel is extensively preached among the people; but, for the want of a divine influence, the words of life appear to fall to the ground. We bespeak a special interest in the prayers of God's people.

The robbery of Mr. Cochran in Nochea has been represented to the authorities at Mosul. Mr. Rassam, the British Consul at that place, thus replies to a communication on the subject. "I shall do all in my power to recover the value of the lost property, and, if possible, bring the robbers to justice."

Dáwood Khán, who was sent here last summer by the Persian government, charged with the protection of the Christians in this part of the country, has not been well supported; and he left the place in disgust some weeks ago on his way to Tabreez. His return is uncertain. Though he is not able fully to accomplish the object he had in view in coming hither, his presence is very desirable, as it relieves a member of the mission of a great amount of secular business, which cannot be avoided in his absence, without appearing indifferent to the welfare of the people.

#### Ceylon.

##### JOURNAL OF MR. POOR.

THE previous communication of Mr. Poor consisted mainly of notices of visits made from house to house in the village of Manepy. Not finding it expedient to proceed in this manner in the remoter villages, he has resorted to other methods for interesting the people in his labors. He has gone to the school villages with native assistants; and he has held monthly meetings in the mission church on moonlight evenings. These are quarterly meetings, designed for a particular class of persons, whose attendance has been requested; the first being for the benefit of the pupils in the English and Tamil school at the station, ninety in number, as also that of their parents; the second being for the profit of the Tamil school teachers and the inhabitants of the villages; and the third being appropriated to those who are in the printing and binding establishment. At these last meetings one of the workmen makes an address on some subject, such as the character of Franklin, &c. But it is not necessary to enlarge upon this arrangement.

#### Foreign Efforts.

A few extracts from this journal will introduce the reader to a different class of efforts.

April 14. At the request of Messrs. L. Liesching and R. W. Davidson, I left Manepy for Point Pedro, with a view to visit, in company with one or both of these gentlemen, the range of six or seven small villages situated on the seashore, and extending twenty-five or thirty miles in a south-east direction from Point Pedro. Mr. Liesching is the resident magistrate of Point Pedro; and Mr. Davidson is a European gentleman, having charge of several cocoa-nut estates, and residing near the south-eastern extremity of the range of villages above referred to. Both have manifested a deep interest in the moral and religious welfare of the natives by establishing, sustaining and superintending schools in places not occupied by missionaries. We regard them, therefore, as missionary assistants of a high order, aiming at the best results of Christian education, even the conversion and salvation of their pupils. The object of the proposed excursion was to ascertain the practicability and expediency of establishing schools in those hitherto neglected villages.

15. I preceded Mr. Liesching to the village of Kadattany, three or four miles distant, where our mission have a small school in the extreme eastern part of the parish of Varany. After a slight examination of the school, I addressed an audience of twenty or twenty-five adults on the subject of the great salvation.

On my way from Point Pedro to this village, I was accompanied in an ox-bandy by Mr. Asa McFarland, who was educated by the mission, and is now the interpreter in the magistrate's court. As he was a member of the mission church, and married to one of the senior members of the Oodoville seminary, we had many things in common. He was eloquent in speaking of the great obligations of the educated portion of the community to the missionaries who had instructed them. This opened the way for free inquiry as to what returns he thought it reasonable for their benefactors in America to expect from them, as the fruits of their beneficence.

In the afternoon I met by appointment Mr. Liesching at Amben, the adjoining village, about four miles distant. Here were assembled a company of the villagers under a large tree, to whom we explained the object of missionaries in coming to the province, and then made inquiries and proposals in reference to establishing a school in the village. On leaving, Mr. Liesching authorized a

young man, recommended by the villagers, to commence a school, in case twenty children could be brought under instruction.

After settling the needful preliminaries, and having taken our supper under a nearly vertical moon, we set off for the next village, Nagacovil, about four miles distant. Having proceeded about half-way, and come into a sandy plain, where our bandy wheels dragged heavily, we encamped, and found a refreshing night's rest.

16. At day-break, Saturday morning, we proceeded on our way, and surprised the villagers by our early appearance among them. On reporting ourselves, we were directed to a shady grove, where it would be convenient for us to meet the villagers. We soon had a company together, with whom we held a meeting similar to the one held at Amben on the preceding afternoon. A man was authorized to commence a school; and he was to be prepared for a visit from the school-superintendent. From this place Mr. Liesching returned to Point Pedro in the ox-bandy, leaving me his pony to prosecute my journey eastward.

I then proceeded to the next village, where a school was in operation on trial. Here I found twenty children under instruction in the shadow of some lofty trees, a spot which it was most refreshing to reach, after riding in the sun. I examined and addressed the children and several adults who were attracted to the place.

#### *A pleasant Visit.*

Mr. Poor met Mr. Davidson near this point. The narration is continued as follows:

We proceeded a short distance to a shed that had been prepared for the purpose, where we held a religious meeting with the villagers in attendance. At this place we took a boat, and proceeded several miles in a southeast direction to one of the estates under Mr. Davidson's supervision, where we found a commodious bungalow in which he occasionally resides. This was, indeed, a rest-house, and much to be desired in the circumstances of the case. After dinner we held a religious meeting in a village adjacent to the estate. We then crossed the lake and proceeded one mile in an easterly direction to the estate on which Mr. Davidson more permanently resides, and which we reached in the evening. This is, indeed, a pleasant spot with

every accommodation; and I anticipated with much pleasure the rest of the Sabbath.

17. At nine in the forenoon, we held a meeting at a private house, among Hindoos who are in no wise connected with the estate. Twelve or fourteen persons attended; but they were not in a mood to listen quietly to the gospel. Their whole deportment reminded me of meetings held in heathen villages in the early days of our mission. At twelve o'clock we held a very different meeting, having about the same number present in the verandah of Mr. Davidson's dwelling-house. There his domestics are accustomed to meet daily, for the purpose of hearing the Scriptures read and expounded by an interpreter. Some of them are able to read the Tamil Scriptures; and two or three manifest a personal interest therein.

The point of greatest interest attending my visit to this part of the district was, as I had anticipated, the free and gratifying Christian intercourse I had with Mr. Davidson. Soon after his settlement in the province, he was brought into deep affliction by the death of his wife, which left him a desolate widower in charge of an only infant child. It would seem that Mrs. Davidson was eminently an amiable and pious lady; and it was her premature separation from him, in the circumstances of the case, which wrought so powerfully, and as we hope savingly, upon his mind as to lead him, for the first time, to the true and only source of consolation and support.

18. I have attended to the geography and location of the estates in this part of the province. They lie principally in the district of Patchalupally, which contains four of the thirty-two parishes of Jaffna. On these estates, which are on an average about one half of a square mile in extent, there are at present eight European residents, having charge of several estates each, owned principally by foreign proprietors residing either in India or in Europe. They are all cocoa-nut estates, bearing fruit after ten years' growth.

The profit of these cocoa-nut plantations is quite doubtful. Some are sanguine in their expectations of ultimate success; but others consider the experiment a failure. Mr. Poor spent the succeeding Sabbath with Mr. Sanders at Chavagacherry, and returned to his home on the day following, confident that his station "must have been somewhat watered" in his absence.

### Miscellaneous Events.

May 1. I met to-day a heathen priest in the street, whom I accosted; and I had some conversation with him. A man who had listened to our conversation, remarked, "One hundred persons obtain their livelihood from that temple; how can they repent and become Christians?" The remark was suggestive.

16. In company with Mr. Burnell, I have attended a temperance meeting, by invitation from the natives, in a spacious bungalow which was erected on the premises of an idol temple for native dances and theatrical performances. However it may be in Christendom, the heathen regard dancing as symbolical of evil.

28. I have visited Shandry Sagaren, whom for more than thirty years past we have regarded as at the head of the numerous class of stony-ground hearers in our mission field. He has been afflicted some years with the palsy, and is now unable to articulate so as to make himself understood; but his gestures, and the varied expressions of his countenance, are most significant and expressive. On seeing me, he impulsively seized my hand with the only one he could use, and cried aloud, expressing great pleasure at my coming to him. He evidently understood all that I had to say to him, and expressed great pleasure in listening to the appropriate portions of Scripture read. For some months past, it appears, he has been desirous of being visited by native Christians. He expressed great disgust at the worship of idols and his belief in the triune God; but it is not easy to say what were his specific thoughts and feelings on the subject.

This individual died in September, his relatives having excluded Christian visitors for some time. "It is impossible for us," writes Mr. Poor, "to say what was his character, or what was the state of his mind."

June 10. A meeting of thanksgiving has been held by the mission to welcome brother and sister Lord, who arrived in Jaffna on the 9th instant.

12. L. Liesching, Esq. spent the day with us. At his suggestion twelve or fifteen of the native church members, most of whom could communicate with him in English, held an interview with him at his room immediately after the morning service, for conversation on the subject of Christianity and the state of things in the country.

We feel much strengthened and encouraged by the three families, including

Mr. Hastings's, who have successively joined the mission within two or three years past. They appear to be laborers of the right stamp, both men and women, such as we shall like to see increasing, while we ourselves are decreasing. We hope, however, to be continued in good health and spirits till the jubilee of the Board, if the Lord will.

LETTER FROM MR. SPAULDING, OCTOBER 1, 1853.

*A Happy Death.*

Mr. Spaulding reports the decease of one, who seems to have died in the faith of the gospel. His account of her last days is as follows.

On the fourth of June, Mrs. Mary Weir Whittlesey died at this station. A few months after the birth of a son, she went into a rapid decline. She removed to this station that she might better secure medical advice; or rather, as she herself expressed it, she "wanted to die at Oodooville." Soon after she came here, her child was brought to her. One present said to her, "Mary, have you no anxiety about your little child?" She looked up very calmly and said, "He is not my child. He is God's child. In the house where he was born, then and there I gave him back to God; and every day since I have done so. He is God's child." At the same time, speaking of her husband, she said, "God will take care of him; why should I be anxious?" Her mind seemed prepared for all that was before her, and she was kept in perfect peace. This was her uniform state.

She used to ask the girls who came to see her to sing, "There is a happy land," &c., which she greatly enjoyed. Other hymns of this class were often sung at her request. When conscious of being near the end of her journey, she asked the girls who were watching with her to sing, "Guide me, O thou great Jehovah," &c., laying special emphasis on the last verse. She used to ask her husband and others to read the Bible to her, and very much enjoyed the Psalms and portions of the New-Testament which speak especially of Jesus.

The teachers of the school used frequently to call to see her. One day she said to one of them, "I do not esteem my husband or my child as I do my Savior. I want to say this to the girls in the school; but as it is vacation, I cannot see them. I wish you to tell this to all

the girls from me." To the wife of the same teacher she said, "I shall soon leave you. What you now see in me, may be a good lesson to you also. Do not weep for me; for I am sure that I shall soon be with my Savior in heaven." One of the teachers, whose health is poor, said, "I shall be the next one to go. I visit Mary every day, that I may learn how to die."

She was not generally inclined to speak much, unless there was an occasion; and towards the last her strength failed, so that she said but little. It was, however, a great privilege for any one to witness, from day to day, her uncomplaining resignation to the will of her heavenly Father.

On the third of April, five pupils in the Oodooville boarding-school were admitted to the church. Their names are Mary L. Nevins, Mary Austin Tappan, Frances A. Kellogg, Lyntha A. Hanson, and Eliza A. Tyler Niles. Three have been married; namely, Elizabeth Hillhouse Gautier to Charles Hoover, Mary Brasher to N. Savarimutto, Frances L. Clark to Solomon Nichols.

*A Dedication.*

The dedication of the village chapel in Alleverty, on the 22d of September, was an occasion of some interest. Mr. Poor took the lead as moderator, and Mr. Meigs preached the sermon. Our two native preachers also took part in the exercises of the forenoon. We then had a recess of an hour and a half, during which the missionaries and English gentlemen present took some refreshment prepared by Moses Hallock, the Odiagar of the village; and the natives from the different stations dined with Messrs. Welch and Ripley. In the afternoon Messrs. Howland and Welch, Ripley and Carroll, addressed the meeting. On the whole it was an interesting day, and we hope the beginning of days, to Alleverty.

About fifteen members of our church live in the neighborhood of the chapel, and may be formed into a church; and some twenty of the villagers have put down their names as a native congregation. In all these movements, however, we are walking in a way that we know not. Whether this or that shall prosper, remains with Him who can make both alike good. My own private impressions are that there is to be a great and hard warfare in India; else God would not be so long locating his ambushments and fortifying his strong holds, before he

gives some alarming signals of his coming. It is wonderful that the enemy sleeps so quietly.

LETTER FROM MR. HOWLAND, OCTOBER 5, 1853.

MR. HOWLAND says that the work at his out-stations is "going on well," notwithstanding his inability to give to this department of labor the attention which it demands. The assistance rendered by the native catechists is extremely valuable.

*Progress—Theological Class.*

The other items of information, contained in Mr. Howland's letter, will be given in his own language.

The pariah at Carative, mentioned in my last, has since been received into the church, and continues to give good evidence of a change of heart. His influence is being felt among his people. One of them seems to be much interested in the truth, and reads and prays in secret; but he wears sacred ashes in public, from fear of the people. The brahmin I spoke of in my last, is in a similar position. He told me, the last time I saw him, that he prayed daily to Jesus Christ; and I should judge from the circumstances of the case that he did not deceive me. Yet he wears ashes, though he says he performs no heathen ceremonies.

The village church at Sangany is nearly completed; and we hope to have it dedicated before many months. Another small chapel is being built in one of my villages, principally at the expense of a single individual. In still another village, land has been purchased by one of the church members; and a large preaching bungalow has been erected principally at his expense. The entire cost of the land and bungalow is about forty-five dollars. Instances of liberality of this kind are increasing among the native Christians, and are encouraging.

The class of native assistants which I spoke of as contemplated in my last, has since been organized, and meets once in two weeks at Batticotta for instruction in systematic theology, biblical history, and exegesis, under the direction of three of the brethren, one for each department. The class consists of twelve of our principal men, namely, N. Niles, native preacher, S. Payson, native preacher, W. Volk, J. Gregorie, D. Stickney, D. Carroll, W. Nevins, J. R. Arnold, S. Moody,

Cornelius T. Snell, M. Welch. They seem to be interested in their studies, though it yet remains to be seen, whether three or four of them are not too far advanced in years for that thorough course which is demanded. If we had strength to teach a younger class, fresher from the seminary, and in some respects in advance of their elders, still more good might be the result. This kind of labor with our assistants is very much needed; and our men are such that there is a satisfaction in laboring for and with them. But we are so weakened in numbers that we have very little strength for it, in addition to the necessary duties in connection with our stations. When there is so much to be done, it is trying to be obliged each day to balance one's strength, or rather one's weakness, against a few duties selected from a multitude, because they are so pressing that they cannot be omitted or deferred. But we feel it a privilege to labor even in weakness; and we trust that the power of the Lord may thereby be made more manifest.

LETTER FROM MR. SANDERS, OCTOBER 25, 1853.

In accordance with a vote of the Ceylon mission, Mr. Sanders took charge of Chavagacherry on the 29th of March. The present letter is his first report from this station.

*A Church Completed—Sabbath School.*

The new house of worship, commenced by Mr. Noyes, and built on the foundation of the old one, was completed in April. It measures fifty-eight feet in length, and forty-one and one half in width. The belfry is fourteen feet by ten. The bell is of Jaffna manufacture, and quite small,—so small, indeed, that the bells of the heathen temples around us are heard at a greater distance than ours. The building itself is situated near the dwelling-house, and is every way convenient as a place of worship. It is sufficiently large for our present congregation, though we hope the Lord will compel us to build larger in a few years.

The Sabbath school has been kept up with a gradually increasing interest. The average attendance has been one hundred and eighty boys and sixty girls. They come from the several villages in which our day schools are established. Most of them are quite small; and we



teach them with strong hopes that the great truths of salvation may find a lodgment in their hearts, before they are fully committed to heathenism. In addition to the regular Sabbath school, a class of young men has been formed, who meet in my study simultaneously with those in the church. The class is intended for such persons as are interested in the truth, and are willing to spend one hour each week in the systematic study of the Bible. The members of this class are now five; and they study with an apparent love for the truth. It is hoped that others will soon be inclined to join them.

#### *Monthly Concert—Addition to the Church.*

The following extract will show what encouragement Mr. Sanders finds in his new field.

On the 5th of June, the monthly concert was established at Chavagacherry. It takes the place of the Sabbath school on the first Sabbath morning of each month. By holding it in the morning, a much larger attendance is secured than could be had at any other time of the day. It is one of the most profitable and interesting exercises that we have at the station. The Christians, the school children, and the heathen who attend, listen attentively to the story of what Christ is doing in the earth. As we pass from one country to another on Bidwell's missionary maps, and speak of the work of the Lord in this and that mission, the hearts of the Christians are encouraged, and they feel that they are not alone in the service of the Redeemer; while the heathen mind is enlightened and enlarged. The amount collected at each concert is small; yet it is sufficient to exert a happy influence upon those who give. A part of the contribution is in money, and a part in cocoa-nuts and palmyra fruit. Those children who cannot obtain money, are permitted to give of the fruit of the land. The treasury of the Lord is open to all; and we encourage the casting in of such things as may be used for the spread of the gospel.

On the 17th of July, Aseevatham was received to the Chavagacherry church on profession of his faith in Christ. He was a member of the church in the time of Dr. Scudder, but was excommunicated in 1842 for disorderly conduct. For two years past, he has been a regular attendant on the services of the sanctuary; and, having given sufficient evidence of his sincerity and repentance to satisfy the church, he has been received again

into fellowship. He is an old man; and he encounters opposition and persecution both from his family and the heathen around him. But he exhibits Christian meekness, sustained by the words of our Lord, "He that endureth to the end, the same shall be saved."

#### *Temperance—Preaching—Conclusion.*

The subjoined paragraphs will assist the reader to complete the picture of Chavagacherry.

The cause of temperance has not apparently made much progress at Chavagacherry during the past six months. A grog shop has been opened within twenty rods of the mission-house, where arrack is dealt out daily to all who have an inclination and the means to obtain it. Thus the temptation is continually before the people; and it is not strange that many should yield and become the hopeless victims of intoxication. We have held a monthly temperance meeting, at which the average attendance has been from forty to sixty. These have been interesting occasions to those present; but we have failed to reach the mass of the people.

There are in connection with the station six preaching bungalows. At each of these it has been our practice to have at least one preaching service every month. To some we have been more frequently, as circumstances have permitted. I have generally been present at these meetings, though most of the preaching has been done by the catechists. Though unable to preach, the missionary's presence secures a much larger attendance and better attention. He also becomes acquainted with the people and gives direction to the exercises.

I may say of this field, as a whole, that the prospect is such as to excite us to renewed activity. In proportion to our faith and labor, the Lord encourages us. There is evidence of a gradual waking up of a spirit of inquiry among the people, more especially among some who have formerly studied in the mission schools. This is seen to such an extent, that the Christians are encouraged by it, and are led to pray with more fervency, and labor with greater zeal.

After mentioning facts in illustration of the foregoing statement, Mr. Sanders says: "These are not solitary instances. Several cases of a similar character have come to our knowledge, within the last two months. It is an apparent desire to know the true way of salvation; and we are encouraged."

## Proceedings of other Societies.

### Foreign.

#### RISE AND PROGRESS OF SWEDISH MISSIONS.

THE Herald for October contained a notice of the missionary society at Lund, with a passing allusion to the earlier attempts of Swedish Christians to make known the gospel of Christ. In the September number of "Evangelical Christendom," a letter from Rev. George Scott is published, which will enable us to understand the history of missions in Sweden more perfectly. This respected brother labored many years in Stockholm; and he was well acquainted with the movements which he describes. Having the two articles, the reader will be able to form a general idea of what has been done in Sweden for the missionary enterprise.

#### Early Efforts.

Believing that vital religion must be aggressive, we cannot but regard with grief the state of a professedly Christian church existing for three hundred years after its reformation from popery, without putting forth Christian efforts for the evangelization of the dark places of the earth. Such is the painful fact with reference to the Lutheran church of Sweden from 1527 to 1835. True in 1771 the Society Pro Fide et Christianismo was formed; but the only act for the extension of Christianity, in the annals of that society, is the bestowment of a donation to assist the Malabar mission.

The Religious Tract Society was formed in 1809, in consequence of a visit made for the purpose by Drs. Henderson and Patterson; and the money granted from London supplied the means for carrying on the work. This society published in 1812 the first edition of the Bible for general distribution. The Swedish Bible Society, established in 1813, was a result of the same influence. Some attempts were made for the benefit of Lapland, a Swedish province, in the language of which no religious book existed till the seventeenth century; but these were rather the extension of the ecclesiastical organization, than missions, as we understand the term. A Swedish colony was formed on the banks of the Delaware, in America, in 1638; and as many emigrated from the fatherland, they were not left without pastoral care; but the mission of the clergyman sent did not extend beyond the colonists.

Though no combined effort to extend the kingdom of Christ existed, yet there was no lack of missionary interest in the breasts of individuals. Contributions in aid of Moravian missions were gathered by the adher-

ents of the United Brethren in Sweden; and several Swedes offered themselves as missionaries to the heathen. Four are known, viz., P. J. Planta, who in 1747 went forth under the direction of the Moravians; Hans Peter Hallbeck, who afterwards became Moravian bishop in Africa; Cornelius Rahmn, who was employed by the London Missionary Society among the Mongolian tribes; and Fjellstedt, who, after many years of honorable service in the ranks of the Church of England Society's missionaries, has been spared to return to his own land with undiminished zeal, and has, by God's grace and blessing, done much to deepen and direct the missionary interest created during his absence from Sweden.

No sooner did I make myself acquainted with the religious state of the Swedish church in 1830, than I deeply felt the painful position of that church, as not having yet practically acknowledged the principle that it is the duty of Christians to spread Christianity. In the winter of 1831, public prayer-meetings for the prosperity of missions were commenced in Stockholm; and intelligence was communicated in the language of the country. Large numbers attended, and gladly offered at the collection made. It was not long ere the missionary was spoken to on the subject of forming a Swedish society, auxiliary to one of the English missionary institutions. This, however, would not have accomplished what I felt to be most desirable, viz., the acknowledgment by the authorities of the Swedish church of the truth, that it is the duty of Christians to spread Christianity. It was soon ascertained that several in the land, and among them the late Dr. Wingård, then Bishop of Göteborg, longed to witness the formation of a Swedish missionary society. Many consultations had been held, and rules had been drawn up; but fearing to commence an enterprise which might prove a failure, the decision was delayed.

In 1834 the Missionary Journal was commenced, principally through the instrumentality of the late Mr. Keyser. It was edited by a devoted friend of missions, the Rev. C. F. Häggman, and contained well executed translations of the most recent intelligence from the heathen field. It was rightly judged that this paper would prepare the way for the formation of a missionary society, a step the difficulties in the way of taking which cannot now be estimated by those who were not called to look them in the face, and to grapple with them.

#### Swedish Missionary Society.

A venerable nobleman, the late Count Rosenblad, was decidedly friendly to the

project; and as no society could safely act in the land without the sanction of the King in Council having been obtained to the rules, it seemed providential that the most venerable and influential of his Majesty's counsellors should be willing to espouse the object aimed at. Meeting after meeting was held in Count Rosenblad's house; but while all who were there, assented to the desirableness of forming such a society, the greater number feared that nothing would be accomplished by it, or that it would not be supported by the people. A meeting of the consulting parties was summoned for the 6th of January, 1835; and it was generally understood that this was to be decisive. The important subject weighed heavily on the mind of the Methodist missionary; and, after a sleepless night, he called on the morning of that day on Mr. Keyser, who had to attend the meeting, to communicate the strong impression made upon his mind that Mr. Keyser ought to call attention to the fact, that that day being the festival of "the Epiphany, or manifestation of Christ to the Gentiles," was the most suitable in the whole year on which to establish a missionary society. Mr. Keyser smiled at the earnestness of his friend, but was not sanguine as to success. He went to the meeting; and the difficulties seemed insurmountable. The meeting was about to separate finally, when Mr. Keyser expressed his regret at this result of their deliberations, adding, "We have to-day been to the sanctuary to commemorate the manifestation of Christ to the Gentiles; and a more suitable day for the formation of a missionary society could not be found." It seemed as if a new light had flashed on the mind of his Excellency Count Rosenblad; and, rising with great solemnity, he exclaimed, "It is true, it is true; and although we cannot arrange all the details now, yet I declare, in the name of the Father and of the Son and of the Holy Ghost, that the Swedish Missionary Society is this day established. And may God give it his blessing. Amen."

The first committee of the society presented a miniature "evangelical alliance." His Excellency Count Rosenblad was president; two other noblemen, worthy representatives of the Lutheran church, were members of the committee. Of the clergy, the Bishop of Göteborg, Wingård, the far-famed Bishop Wallin, soon afterwards made Archbishop, the pastor of the united parishes of St. James and St. John, and the pastor of St. Clara, united with the committee; while Pastor Leuthold, of the French Reformed church, Mr. Owen and the writer, English Methodists, and Mr. Keyser, the Treasurer, a Moravian, also took part; thus giving a truly catholic character to the society at the very outset of its operations, and yet furnishing a practical acknowledgment by Swedish church authorities of the great missionary principle.

The rules received the sanction of the King in Council on the 27th of February;

and a circular was immediately sent all over the land. The society was constituted so as to answer, as far as possible, the designs of a missionary society, and yet meet the varied wishes of friends of missions. Provision was made for training, sending forth and supporting missionaries, should suitable candidates be raised up; while power was reserved to make donations to foreign missionary societies actually laboring among the heathen, should no Swedish missionaries be sent out. The spiritual wants of Lapland were not forgotten; and that all might have an opportunity of using this society as the channel through which their missionary zeal might reach their favorite object, the Directors were pledged by the rules to receive and forward moneys sent to them for any specified missionary society in other countries. One of the rules required that a missionary prayer-meeting should be held in a suitable place on the first Monday of every month, when recent missionary intelligence should be read. This rule caused one of the first difficulties, and afforded an opportunity for testing the reality of the catholic spirit professed. The parish churches were not thought "suitable places," because of their size, the want of inexpensive arrangements for lighting, and the impossibility of warming them. The Moravian hall and the English Methodist chapel were no doubt available; but the fear on the minds of some good men was that the society might, by using such places, assume a sectarian aspect hostile to its progress. In this dilemma the excellent Wingård, Bishop of Göteborg, afterwards Archbishop, solicited the privilege of conducting the first prayer-meeting, giving as the reason that, being only a transient visitor in the capital, he might not soon have an opportunity of taking part in such a service. His request being readily complied with, he expressed his perfect willingness to use the English chapel as a suitable place for this purpose. On Monday, May 4th, 1835, this good Bishop ascended the pulpit in the Methodist chapel, and conducted the first missionary prayer-meeting ever presided over in Sweden by a prelate of the Lutheran church. All the Directors of the newly-formed missionary society were present, with a large number of the clergy and a crowded audience. The Bishop made some very appropriate remarks on John x. 16; and the whole service was most impressive. The Methodist missionary was appointed to conduct the following meeting in his own place of worship; and for twelve months there was no difficulty in obtaining Lutheran clergymen to officiate at the monthly meeting in the same place. The crowding, however, was so great that a larger sanctuary became requisite; and one of the Swedish churches was subsequently, and is still, employed for the missionary prayer-meeting. As an evidence that change of place had not destroyed catholicity of spirit, it is worthy of notice that the Methodist minister was again appointed to conduct

the service in the episcopally consecrated church on the 1st of January, 1838; and the awakening of a Swedish sergeant of artillery on that occasion, followed by remarkable results, manifested God's sanction to the arrangement. During eighteen years, the prayer-meeting on the first Monday of the month has been regularly continued in Stockholm; and in many other towns and rural districts similar meetings have been held; so that the supplications to the God of missions, for some years ascending from Herrestad, were now swelled by a mighty company bowed before the same God and Father of our Lord Jesus Christ, and pleading for the extension of the Redeemer's kingdom throughout the world.

At the close of the first year, about £500 had been contributed; and as no suitable candidate for the mission work had appeared, the Directors considered that they were not justified in allowing this money to be laid up in a napkin. A division was accordingly made among evangelical missionary societies in other lands, and £150 were sent to Basle, £100 to the London Missionary Society, £100 to the Wesleyans, and £70 to the missions of the United Brethren. In the same year a commencement was made in Lapland by sending thither C. L. Tellstrom, with whom the readers of "Evangelical Christendom" are well acquainted; and whose important work among the Laplanders has been encouraged, once and again, by a donation of £5 sent in consequence of the information communicated by your journal. The following year a similar distribution was made. The societies abovenamed had been written to, previous to any distribution of funds, and had responded in a noble Christian spirit. The Church of England Missionary Society was addressed in the same manner, with special reference to the Swedish missionary, Mr. Fjellstedt, then in the service of that excellent society; but, for some unexplained reason, no reply was ever received.

For several years the funds were disposed of in the same way, other societies, such as that at Dresden, being added to the list; inasmuch as no suitable candidate had been found willing to go out as a missionary. Persons had, no doubt, made application; but they did not, in the judgment of the Directors, possess the spiritual qualifications indispensably necessary. In 1838, the Swedish island, St. Bartholomew, in the West Indies, was visited by a destructive hurricane; and the lady who gratuitously taught a negro school there lost her life. Her place could not be supplied on the island; and the Methodist missionary there urgently solicited help from Europe. The Directors of the Swedish Missionary Society listened to the plea in a truly Christian spirit, feeling, as they did, that on a Swedish island something ought to be done by a Swedish society. Lest, however, a Lutheran teacher might come into collision with the Wesleyan missionary, the Directors addressed the Committee of the Wes-

leyan Missionary Society, requesting that society to select the agent, and they would furnish the means for her support. A qualified lady was found; and for several years the needed support was provided from Sweden.

The Missionary Journal, the pioneer of the society, and now its monthly organ, rendered good service, not only by the information diffused, but by presenting annually about £40, the profits arising from its sale. Since 1842, I cannot speak so particularly as to the operations of the society. Previous to that time, however, several rigid Lutherans, disliking the catholic proceedings of the society, directed that the moneys collected by them should either be employed for Lapland exclusively, or forwarded to the Lutheran Missionary Society of Dresden; while a considerable sum, though placed at the disposal of the Directors for missions to the heathen, was to be given for Lutheran missions only. Meanwhile, the expense of sustaining the growing and important work in Lapland had risen to a large sum, upwards of eight missionary catechists being now employed, and more than a hundred Lappish children being boarded, lodged and clothed, as well as taught; so that no great amount was left at the free disposal of the society.

#### Another Society.

The return of Mr. Fjellstedt to his own land gave a new impulse to missionary zeal; and the Christians in Sweden were well prepared, by previous efforts, to receive kindly any proposal which a countryman and a distinguished missionary might place before them. To me it appears a cause for regret that a second missionary society was formed in Sweden; and from what I know of Mr. Fjellstedt on the one hand, and of the leaders of the Swedish Missionary Society on the other, I am persuaded that it would not have been difficult to accomplish all that Mr. Fjellstedt aimed at through the instrumentality of the existing and duly sanctioned society, instead of distracting the attention of the comparatively few and feeble friends of missions, and affording a handle to the many who were half-hearted or hostile, by the existence of two (in some sense) rival institutions. I may venture to express the hope that the residence of Mr. Fjellstedt for the future at Stockholm may lead to an amalgamation of the societies, under one so competent as he is to encourage every effort for the diffusion of Christianity.

All must sympathize with the extreme Lutheran society, formed at Lund in 1846, on account of the heavy affliction which has so soon arrested their promising Chinese mission. May that to India prove abundantly successful! I greatly rejoice to find, by the communication in your last, that the Lund society were still determined to take part in the evangelization of China by aiding the Rev. Mr. Hamberg, now laboring there. This devoted missionary is, in his own history, an embodiment of the

"evangelical alliance" principle. The grandson of a London Methodist, who owned John Wesley as his spiritual father, he is himself a spiritual fruit of the Methodist mission to Sweden, and is sent out by the Baale society, by no means an exclusive Lutheran establishment; while in China he stands in the most friendly relation to the

Church of England Bishop. Thus do we receive new and pleasing impressions of the spiritual signification of the passage on which the first missionary address by a Swedish prelate was founded; and learn that as there is but one Shepherd, so there is but one flock.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**CHOCTAWS.**—Mr. Edwards received ordination at Wheelock on the second Sabbath of December. The meeting was large and very interesting. Three persons joined the church by profession; and there were a few inquirers.

Under date of December 22, Mr. Lansing wrote as follows:

Yesterday we had a communion season at Bennington; and notwithstanding the unpleasant state of the weather, the house was filled with attentive listeners. A slight snow fell on Friday night, which made it very unpleasant, and doubtless detained many who have no winter clothing. Yet there were several present in summer clothing; and one old lady came with bare feet through the snow. Mr. Copeland addressed the people in their own tongue; and this morning he was highly complimented by an aged Choctaw for speaking the language so well. If there is anything that I covet, it is a knowledge of the language, by means of which the missionary can do the Choctaws good, not only in the sanctuary, but at their homes, and by the wayside. But we have discouragements, as well as encouragements.

On the first Sabbath in January, Mr. Byington received four persons into the Stockbridge church on profession.

**SENECAS.**—An interesting work of grace is in progress among the Cattaraugus Indians; but Messrs. Wright and Gleason have not communicated the details. The friends of missions will probably hear from them in a future number of the Herald.

Under date of January 4, Mr. Hall wrote from the Alleghany Reservation as follows:

The annual meeting of the Oldtown missionary society was held last evening; when the treasurer reported about one hundred and thirty-six dollars as having been received during the past year, and about seventeen dollars more pledged, some of which, he thought, would be paid within a few days. Besides this, the Oldtown people have raised twenty dollars towards a bell for their house of worship, and the children about thirty-one dollars for the American

Board. One hundred and eighty-seven dollars in cash have been contributed by this part of the church to further the cause of Christ. You will receive a letter from a committee of the Sabbath school, explanatory of the means used with such success.

There are some indications of the presence of God's Spirit among us, solemnizing the minds of sinners, and humbling and enlivening his people. One old wanderer was restored to the fellowship of the church last Sabbath, having previously sustained a satisfactory examination as to the sincerity of his renewed professions. Deacon Robert Peirce died in September last, of whom you must hear more ere long; and James, his son, was ordained last Sabbath to supply his place. It was an interesting occasion. Notwithstanding all the hinderances, there is manifest progress in many respects. Christianity is gaining ground among the Senecas at Alleghany, though the number of church members is decreasing.

On the 6th of February, the same brother, in speaking of the people under his care, used the following language: "There are few (if any) new indications for good here. Some of the girls in the boarding school, we humbly hope, have found peace in the Savior. Our morning meetings are full, numbering about seventy souls. The afternoon congregation is smaller, but quite as attentive; and there is probably an increasing desire for a revival. But we see no certain indications of its approach, either in the church or out of it."

**TUSCARORAS.**—On the 26th of January, Mr. Rockwood wrote as follows: "I find that there is an increasing and a very earnest desire, on the part of some of the people, for the education of their children. This subject is now a regular topic of remark in their temperance meetings. These meetings are more properly 'reform meetings.' They have altered their constitution, so as to embrace temperance, chastity, education, and industry; and the speakers upon these different topics are appointed beforehand, so that they may not fail to have all these questions discussed at each meeting. Good is already apparent from this change; and still greater good cannot but be realized, if the plan is wisely executed."



**GREECE.**—A recent letter of Mr. King contains several statements of interest to the friends of missions in this country. Under date of January 3, he writes as follows:

The whole number of books, consisting of the Scriptures, school-books and religious tracts, which I sold and distributed gratis during the year just closed, amounts to 7,259. The number of pages is 1,990,600. The pages of one hundred tracts were not reckoned; so that the whole number of pages cannot be much short of two millions. A large proportion of those distributed gratis were found in schools. A large number also were taken by the Rev. Messrs. Buel and Arnold for distribution in the Peloponnese and other places.

The whole Bible is now received in all the communal schools in the kingdom; and the Director of the Polytechnic School in Athens has lately, as I am informed, placed several copies of the Old Testament in Modern Greek in that institution, for the use of the students. And I have good reason to believe that it will be placed soon in the prison, for the use of those who are there confined. All this looks encouraging.

A part of my occupation for some time past has been to correct the style of several tracts in Modern Greek, published years ago, and print them in volumes. The first volume is nearly finished. It consists of the Dairyman's Daughter, Young Cottager, Blind Lucy, Lady Jane Grey, and four tracts by the Countess de Gasparin of Paris. The style of the tracts that were printed ten or fifteen years ago, needs a thorough revision, on account of the great improvement made in the Modern Greek during that time. A distinguished professor in the University remarked to me, two or three years since, that such was the change in the language, that he could not use his own lectures, written a few years previous, without writing them again.

My Greek service, which at the commencement of the year past was attended by fifteen or twenty hearers, gradually increased; till latterly I have had nearly forty hearers; and they are generally very attentive. Very few, I think, come now for the purpose of finding fault. When I consider my situation a year and a half ago, it seems to me to be very remarkable that I am now so quiet, pursuing my work with so little hindrance, and preaching so openly to so respectable an audience. One of the most prominent lawyers has lately expressed to me his intention to come with his family, to attend my service on the Lord's day. He believes, he says, that I teach the truth; and he intends to have his son trained up in the religion of the Bible. One of the most intelligent students in the University, who is one of my regular hearers on the Lord's day, lately said to me, that he believed my exposition of an apostolical church to be entirely correct; that a deacon, who is also a student, desired to come

and see me, but was afraid to do so at present; that he expressed not long since his admiration of John Huss, and said that he would kiss his feet, if he could see him. The brother, wife and children of a lawyer (not the one above mentioned) occasionally attend my service; and she says that on account of her reading the Scriptures, and wishing those in her house to do the same, especially on the Lord's day, her husband calls her one of my followers.

Not long since a woman, who used to attend my service, on her dying bed expressed a desire to see me. I went, and found her very low, indeed, and apparently on the borders of eternity. On entering her room, where I found her husband and several other Greeks assembled, she stretched out her hand to take mine, tried to kiss it, and, with much emotion, asked me to pray for her. She said she wished to live another year, so as to come and hear me preach, and to do whatever I should enjoin upon her. After being seated, I took out the New Testament which I carried with me, and read John xi. 25, 26, and took occasion to point her to Jesus Christ as the only Savior, the only hope of the sinner. After having spoken to her some time, I turned to those present, and addressed them on the importance of making preparation for death, while there is opportunity. And, addressing myself to a female present, who has a son, a student, sixteen years old, as she told me, I said, "You recollect, I suppose, the parable of the ten virgins, of whom five were wise and five were foolish." But, to my astonishment, she replied that she did not know the parable, and did not recollect ever hearing it. She is a female, too, who knows how to read! I said to her, "Let not another week pass without knowing it. Get the New Testament and read it." She seemed to be much impressed with what I said; and the next day she came to my house, in the midst of the rain, to get the New Testament, and has since been present several times at my Greek service. The sick woman died the second or third day after I saw her, I believe. Her husband is among my hearers; and since her death he has taken a copy of the Old Testament to read.

The all-absorbing topic now is, and has been for months past, the war between Turkey and Russia, a Greek kingdom or empire, with Constantinople for its capital, and its cathedral St. Sophia. But as the war is a war of religion, and the object of it to give pre-eminence to that of the Greeks, my efforts here, and those of the American missionaries at Constantinople, are not wholly lost sight of, but are occasionally the subject of animadversion. And as the holy sepulchre at Jerusalem is one of the apparent causes of contention between Russia and Turkey, the hatred of the Greeks towards the Roman Catholics was perhaps never greater than at the present time. The Mayor of the city said to me, some time since, "With the Protestants we may one

day form one fold, under one Shepherd; but with the Roman Catholics, never."

**AINTAB.**—A letter has been received from Mr. Schueider, dated December 1, in which he gives an account of a gross outrage inflicted upon Mrs. Pratt and himself. He describes the scene as follows:

Dr. Pratt left us several weeks since, to spend some two months in Marash in missionary labors. He did not take Mrs. Pratt with him at the time, as there was no suitable house for them. But having secured quarters, where they could both make themselves comfortable, he sent word to have her join him. He had recently recovered from an illness; and her presence might be important to him in this respect. She could be useful, moreover, among the females there. These were good reasons for her going.

I intended to go with her half of the way, accompanying her the first day, seeing her provided for at night, and then next morning seeing her mounted on her horse and started on her way to Marash, where she was to arrive that evening. I intended to return to Aintab, as I had much important business, and could not spare the time to go all the way with her. We took with us one of our best native brethren, to be her particular guardian after I had left her.

We started on the morning of November 28; and when we had proceeded on our journey between four and five hours, we were overtaken by three armed Koords. They had two guns, one sword, and a pistol or two, with two or three clubs. They went along by our side for some ten or fifteen minutes; and a little conversation passed between us. They then proceeded on before us, and were in sight for a considerable time. As soon as they came up to us, our guide expressed some apprehensions. The circumstances naturally awakened suspicions in our own minds; but nothing better could be done by us than to proceed and procure armed men, as soon as we could. This was our plan.

But just before we reached the place where a guard could be procured, they attacked us. They lay concealed behind some bushes; and, as we came up to them, they sprang suddenly from the thickets, with a furious yell, and seized us. One of them took the guide, and bound his hands tightly to his back, so that he could not move, and prostrated him on the ground, like a log. Another seized and blindfolded our native brother, tied his hands to his back and made him lie down. The third, the fiercest of the three, snatched the reins of my horse, and ordered me to dismount. All this was done with great rapidity. As the order to dismount was not obeyed as promptly as the man wished, he raised his club, and gave me a blow on the head; which bled freely; and I was soon down. He then made me take a prostrate position,

and threatened me with instant death, if I should make the least motion. First, he tore my Turkish cap roughly from my head; and then, not finding my purse immediately, he demanded it; and I delivered it up, well knowing that nothing was better than to surrender. On a second search they found my watch, and took that. It was an excellent and valuable one, which I have used twenty years. From the guide they took a few dollars, all that he had on his person; and from our native brother they took a trifle in money, two garments, and a shawl which he used as a belt. He managed to secrete a little money in his boots, which served a good purpose afterwards in procuring some food; for they had taken all our eatables; so that when we came to a neighboring village, we found we had nothing to eat. After they had searched us thoroughly, and taken all the money which they could find, they went to the baggage, and broke open Mrs. Pratt's box, and took out some money, with various other things, as knives, forks, towels, etc.

When they bound the guide and our native brother, and prostrated us all on the ground, I supposed it was preparatory to beheading us; but, as it proved afterwards, it was to prevent us from making any motion or any attempts to escape. Mrs. Pratt discovered a great deal of presence of mind and fortitude. When she saw them thus binding and prostrating us, she whipped up her horse to escape. She had proceeded a considerable distance, when one of the ruffians caught up with her, and brought her back. The road being rough, the animal could not move very fast. She says that when she saw us thus roughly dealt with, she had no other thought than that we were being murdered; and when she was brought back, she expected it was to share our fate, and was preparing her mind for instant death. But, finding us still living, she felt some relief.

While they were rifling us, they dealt out their blows with clubs very freely. Especially did they beat our native brother. The sword, moreover, was brandished over us freely; and they were constantly threatening us with death. They insisted on our remaining immovably fixed in the position into which they had placed us, on pain of death. One of them pointed his gun within a few inches of my breast, because he saw me make some motion, or supposed I was preparing to do so. After Mrs. Pratt had returned, I happened to make some slight change to ease my position; and the most furious of the three, seeing it, rushed towards me, and gave me such a kick in my side, that it continues to pain me not a little to this hour; and then, throwing something over my head to prevent me from seeing all his movements, I suppose, he drew his sword, as though he intended to pierce me with it; and Mrs. Pratt, observing his actions, said to me, "Now he is going to kill you." I could not see him, on account of the garment thrown over my head; but

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such was Mrs. Pratt's position relative to me, that I could see her distinctly. After she had uttered the above sentence in English, I saw her raise up both her hands, and heard her exclaim in Turkish, "Oh, spare him! He is a missionary." As she uttered these words, I saw the greatest distress depicted in her countenance. Whether he really intended to take my life, I cannot tell; but I thought that my last hour had come. An almighty arm restrained the ruffian.

We were kept in that condition about half an hour or three quarters. One reason of their not having completed their work with more despatch was, that one of them stood over me and the native brother, that we might not escape to give the alarm; and another twice mounted my horse, and looked around, to see if any one was coming. Thus the searching of the box and baggage fell pretty much to one man. Finally, when they had searched us thoroughly, and taken everything from Mrs. Pratt's box which they wanted, they left us. When they were fully out of sight, we picked up our scattered effects, and loaded them, and turned off towards a village, distant half an hour, which we reached some time after dark. They attacked us about an hour before sunset.

Up to the present time, the ground over which we passed that day, has not been supposed to be dangerous. It being considered entirely safe, there was no reason for supplying ourselves with guards, as we could have done, had there seemed to be any necessity. The next day a large caravan came along, just in time for Mrs. Pratt and our native brother to join it. As traveling therewith was perfectly safe, they went with it on their way to Marash; and I returned to Aintab with a guard.

Two days later Mr. Schneider wrote that he had received intelligence of Mrs. Pratt's safe arrival at Marash. "She seems to have sustained no injury, and is in excellent spirits," he says. The Governor of Aintab is making vigorous efforts to detect the robbers; and Mr. Schneider has some hope that he will be successful.

BEIRÛT.—The following extract is from a letter of Mr. Whiting, dated December 23.

At our last communion season, we had the satisfaction of receiving to the fellowship of the church our friend from Akka, whose case has been repeatedly mentioned to you. He was long since propounded, but has not until now found it convenient to come to Beirût. He has for years sustained the character of a decided and consistent Christian. He is engaged in an extensive business, has a large acquaintance and correspondence, and is neither ashamed nor afraid to confess his religion anywhere. His influence, both abroad and at home, is good. Although but recently married, he has long been the head of a

large and interesting family, consisting of his mother, two brothers, two sisters, all grown up, and several domestics. He has long maintained family worship, and on the Lord's day has been in the habit of gathering a few friends and neighbors at his house for reading the Scriptures and prayer. His own family, and some other persons, seem to have been benefited by his influence and example. His wife and one of his sisters are candidates for admission to the church. He and his friends are very desirous to have a school at Akka; and we should send them a teacher immediately, if we had the funds and a suitable man. We hope to obtain both. The teacher should be a pious man, competent to conduct public worship with such persons as might wish to assemble as Protestants.

You may remember our friend Asaad el Maalûf, who was sometimes employed by us as a colporter, and sometimes as a schoolmaster, in a village near Abeih. He has recently returned with his family to his native village, far up in the mountains, a day's journey or more to the north-east of Beirût; and at the earnest request of the people he has there opened a promising school. A few years ago he was so harassed and persecuted on account of his Protestantism, that he could not live in that part of the country. Now they all welcome him back, begging him to teach their children; and some of them come to his house at evening prayers, and listen with interest to the reading and exposition of the word of God. This change in the feelings of the people in that region is a specimen of what is taking place elsewhere. Prejudices are wearing away; light is spreading; and the influence of those who take away the key of knowledge, is diminishing.

ANCOT.—Mr. and Mrs. Joseph Scudder arrived at Madras on the 17th of September. After spending a few days with Dr. Scudder, they proceeded to Arcot.

CEYLON.—Dr. Green, in giving a report of his labors for another half year, writes as follows:

My dispensary register shows the number of patients, during the six months ending October 1, to have been 1,173. The dispensary has been conducted almost solely by J. A. Evarts, assisted by C. Mead, A. C. Hall, and N. Parker, the three senior students. The junior class of four have been prosecuting their studies under the care of Evarts. One of them went to enter the Madras Medical College; but, finding the expenses of living too heavy, he has resumed his studies here. The little book of which I have previously spoken, has been published. It is a duodecimo of one hundred and forty-eight pages, illustrated by three rather rude cuts, executed by Stowell, of the Manepy press, who is something of

a genius with pencil and graver. The preparation of this work has involved, for a time, the neglect of my medical pupils; but I hope henceforth to give personal attention to their studies, both theoretical and practical. A good share of my time has been consumed in running about, attending to scattered patients; more so than during any equal period since I have been in the country. Exposure to the glare of the sun has slightly impaired my health, though not permanently, I trust. The direct rays of the sun seem much less to affect the head, than those reflected. The sensation caused by them passes from the eyes to the back of the head.

Mr. and Mrs. Hastings arrived at Madras on the 17th of September, and at Batticotta on the 16th of October. They are to be connected with the seminary in that place. Under date of December 1, Mr. Hastings says: "I think I can see some progress in our field since I left, two years since. There is nothing in the way of preaching the gospel, far and wide, throughout the province; and in many places there seem to be particular encouragements to prosecute the work. Many years of patient toil may, however, be necessary before the field is ripe for the harvest."

**SANDWICH ISLANDS.**—Mr. Rogers died at Honolulu on the 1st of December. "He had long expected the summons, and was prepared for it. He was able to converse but little; still, in answer to questions addressed to him, he manifested entire confidence in the Savior. His was, indeed, a calm and peaceful death."

## DONATIONS,

RECEIVED IN JANUARY.

### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |              |
| Falmouth, 2d ch. 10,10; m. c.                   |              |
| 7,02;                                           | 17 12        |
| Freeport, (of wh. to cons. Mrs.                 |              |
| ELIZA F. HARRINGTON an H. M.                    |              |
| 100.)                                           | 135 00       |
| Minot, Cong. ch. m. c. (of wh. for              |              |
| Ceylon m. 5.)                                   | 25 00        |
| New Gloucester, to cons. Rev. I. P.             |              |
| DRUMMOND, of N. Gloucester,                     |              |
| and Rev. STEPHEN GOULD, of                      |              |
| Poland, H. M.                                   | 139 15       |
| N. Yarmouth, 1st par.                           | 7 07         |
| Waterford, W. W. G.                             | 10 00        |
| Yarmouth, Cong. ch. m. c. 30,62;                |              |
| A. L. B. 3; E. L. C. 1; juv.                    |              |
| cir. 93c.                                       | 35 55—361 89 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Central ch. and cong. so. (of wh. fr.     |              |
| W. M. Rogers wh. and prev. dona.                |              |
| cons. Rev. N. BROOKS an H. M. 25.)              |              |
| 274; Winter st. cong. so. m. c. 50;             |              |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, 1st par. s. s. 78; Ham-                 |              |
| mond st. ch. wh. and prev. dona.                |              |
| cons. WILLIAM SEWALL an H. M.                   |              |
| 62,18;                                          | 140 18       |
| Brewer, 1st st. ch.                             | 14 91        |
| Hampden, Cong. ch.                              | 46 70        |
| Orono, do. m. c.                                | 18 46—220 25 |

|                                                |             |
|------------------------------------------------|-------------|
| York co. conf. of chs. Rev. G. W. Cressey, Tr. |             |
| Alfred, Cong. so.                              | 20 00       |
| Buxton Centre, Rev. G. W. Cressey, 10 00       |             |
| Kittery, Cong. ch. m. c. 5; Rev. A.            |             |
| W. Flske, 10;                                  | 15 00—45 00 |

931 14

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|--------------------------------------------|----------|
| Calaia, Cong. ch. and so. (of wh. to cons. |          |
| JOHN STICKNEY an H. M. 100.) 166,51;       |          |
| Centre s. s. (of wh. for Jane Darling,     |          |
| Ceylon, 30.) 29,45; Dixfield, cong. ch.    |          |
| m. c. 5; E. Machias, m. c. 20; Machias,    |          |
| s. s. (of wh. for Micronesian m. 22.) 44;  |          |
| Monson, m. c. 24; Robinson, cong. ch.      |          |
| and so. 73; Prospect, cong. ch. 2,45;      |          |
| South Paris, cong. ch. m. c. 5;            |          |
|                                            | 369 41   |
|                                            | 1,330 25 |

### NEW HAMPSHIRE.

|                                            |               |
|--------------------------------------------|---------------|
| Cheshire co. Aux. So. D. Smith, Tr.        |               |
| E. Alstead, Miss M. Fay's s. s.            |               |
| class,                                     | 2 25          |
| E. Jaffrey, Cong. ch. and so.              | 11 00         |
| Keene, m. c. 24,28; Heshbon so.            |               |
| for Ind. miss. 16; gent. asso.             |               |
| 87,25; la. 40,26; (of wh. to cons.         |               |
| DANIEL ADAMS an H. M. 100.) 167 79         |               |
| New Alstead, Ch. and so.                   | 12 00         |
| Sullivan, Ch. and so.                      | 22 27         |
| Swansey, Ch. and so. 30; L. D. and         |               |
| Miss C. D. 10;                             | 40 00         |
| Winchester, Ch. and so. 72; m. c.          |               |
| 28;                                        | 100 00—355 21 |
| Grafton co. Aux. So. W. W. Russell, Tr.    |               |
| Campton, Ch. and so. 31,06; la.            |               |
| 23,54;                                     | 54 69         |
| Orfordville,                               | 50—55 10      |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.   |               |
| Amherst, Gent. 92,75; J. Blunt,            |               |
| 50; la. 59; m. c. 56,09; to cons.          |               |
| ELIJAH PUTNAM and Miss SUSAN               |               |
| FLETCHER H. M.                             | 257 34        |
| Bedford, Pres. ch. and so. 144,35;         |               |
| la. 26,47;                                 | 170 82        |
| Hancock, Gent. 21,21; la. 21,83;           |               |
| m. c. 29,63;                               | 73 66         |
| Hillsboro' Bridge, Cong. ch.               | 16 48         |
| Mont Vernon, Gent. 25,58; la.              |               |
| 24,25; Mrs. A. E. S. 15;                   | 61 83         |
| Nashua, Olive st. ch. 128,16; m. c.        |               |
| 62,82; Pearl st. ch. 209,75;               | 400 73        |
| New Ipswich, Mrs. Dolly Everett,           | 15 00—97 14   |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |               |
| Concord, South cong. ch. s. s. a class and |               |
| teacher,                                   | 5 25          |
| Rockingham co. Conf. of chs. F. Grant, Tr. |               |
| Atkinson, Cong. ch. and so.                | 30 00         |
| Candia, do.                                | 81 00         |
| Derry, J. B.                               | 10 00         |
| Londonderry, Pres. ch. and so.             |               |
| gent. 40,77; la. 28,50; m. c.              |               |
| 30,73; wh. cons. Mrs. MARTHA               |               |
| D. BOYD an H. M.                           | 100 00        |
| Portsmouth, R. Kittredge,                  | 20 00         |
| Rye, Cong. so.                             | 25 00         |
| Windham, Miss M. Noyes' s. s.              |               |
| class,                                     | 4 00—278 00   |
| Strafford Conf. of chs. E. J. Lane, Tr.    |               |
| Farmington, W. F. Johnson,                 | 50 00         |
| Moultonboro', Mrs. M. D.                   | 5 00          |
| Salmon Falls, Cong. ch. and so.            | 30 56—85 56   |

1,769 00

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|------------------------------------------|----------|
| Legacies.—Lyndeboro', Paul Atwood, by J. |          |
| A. Wheat, Tr.                            | 250 00   |
|                                          | 2,019 00 |

### VERMONT.

|                                     |        |
|-------------------------------------|--------|
| Addison co. Aux. So. A. Wilcox, Tr. |        |
| Addison, Mrs. M. C.                 | 2 00   |
| Cornwall, Cong. s. s.               | 3 72   |
| Middlebury, Cong. ch. 101,42; m.    |        |
| c. 24,94;                           | 125 36 |
| New Haven, Cong. so. wh. and        |        |
| prev. dona. cons. WILLIAM NASH      |        |
| an H. M.                            | 44 50  |

|          |                                             |               |
|----------|---------------------------------------------|---------------|
| Tr.      | Ripton, Ch. and so.                         | 10 00         |
| 0        | Vergennes, Cong. ch. and so.                | 133 42        |
| 0        |                                             | 320 00        |
| 0-45 00  | Ded. disc.                                  | 50-319 50     |
| 951 14   | Caledonia co. Conf. of chs. E. Jewett, Tr.  |               |
|          | Peabham, Cong. ch. and so. m. c.            |               |
|          | 10; S. G. S. S.; J. W. Chandler,            |               |
|          | to cons. Mrs. HELEN M. CHAND-               |               |
|          | LER of Concord, N. H. an H. M.              |               |
|          | 100;                                        | 115 00        |
|          | St. Johnsbury, Friends, 150; Miss           |               |
|          | Charlotte Fairbanks to cons. Miss           |               |
|          | ANN MARIA CROCKER of Hart-                  |               |
|          | ford, Ct. an H. M. 100; 2d and              |               |
| 369 41   | South ch. s. schs. 26,33; 3d cong.          |               |
|          | ch. m. c. 41,48;                            | 317 81-432 81 |
| 1,330 55 | Chittenden co. Aux. So. C. P. Hartt, Agent. |               |
|          | Burlington, Calv. cong. so. 316,40;         |               |
|          | s. s. 47,09; J. L. 2;                       | 365 49        |
|          | Colechester, C. F. 4; Mrs. E. F. B.         |               |
|          | 1;                                          | 5 00          |
|          | Essex, Two chil.                            | 6-370 55      |
|          | Franklin co. Aux. So. C. F. Safford, Tr.    |               |
|          | Bakersfield, m. c.                          | 3 00          |
|          | Enosburgh, Gent. 71; la. 47; to             |               |
|          | cons. Mrs. R. S. NICHOLS an H.              |               |
|          | M.                                          | 118 00-121 00 |
|          | Orange co. Aux. So. L. Bacon, Tr.           |               |
|          | Thetford, 1st cong. ch. and so. wh.         |               |
|          | and prev. dona. cons. DAVID                 |               |
|          | CLOSSON and JONATHAN FARR                   |               |
|          | H. M.                                       | 125 00        |
| -355 31  | W. Randolph, m. c.                          | 16 00-141 00  |
|          | Orleans co. Aux. So. H. Hastings, Tr.       |               |
|          | Barton, Ch. m. c.                           | 3 21          |
|          | Rutland co. Aux. So. J. Barrett, Tr.        |               |
|          | Brandon, Cong. so.                          | 48 77         |
|          | Clarendon, m. c. 5,41; for c. f. 3,73; 9 14 |               |
|          | East Poultney, Cong. ch. and so.            |               |
|          | 64,50; m. c. 18,57;                         | 83 07         |
|          | Rutland, 105,69; m. c. 16,81;               | 132 50        |
|          | W. Rutland, Cong. so. (of wh. to            |               |
|          | cons. WAIT CHATTERTON an H.                 |               |
|          | M. 100);                                    | 231 61-185 09 |
|          | Washington co. Aux. So. G. W. Scott, Tr.    |               |
|          | Barre, Cong. ch. and so. 38,12; m.          |               |
|          | c. 27;                                      | 65 12         |
|          | Timmouth, A friend,                         | 1 00          |
|          | Waterbury, m. c.                            | 4 25-70 37    |
|          | Windham co. Aux. So. F. Tyler, Tr.          |               |
|          | Grafton, J. Barrett,                        | 20 00         |
| -907 04  | Guildford, m. c.                            | 5 00          |
|          | W. Brattleboro', s. s.                      | 16 24         |
| 5 25     | W. Halifax, Rev. S. S. A.                   | 5 00-46 24    |
|          | Windsor co. Aux. So. J. Steele, Tr.         |               |
|          | Acuteville, 10; C. J. S.; M. E. S;          | 20 00         |
|          |                                             | 2,009 77      |
|          | Peru, Cong. ch. and so.                     | 34 80         |
|          |                                             | 2,044 57      |
|          | Legacies.—Danville, Mrs. Sarah Dana, by     |               |
|          | C. S. Dana, Ex'r, 30; Rutland, La Fayette   |               |
|          | Dikeman, by F. A. Dikeman, Ex'r, 50;        | 70 00         |
|          |                                             | 2,114 57      |
|          | <b>MASSACHUSETTS.</b>                       |               |
| -270 00  | Berkshire co. Aux. So. Rev. J. J. Dana, Tr. |               |
|          | N. of W.                                    | 30 00         |
| -65 54   | Pittsfield, 1st cong. ch. and so.           |               |
|          | gent. 221,93; la. 131,03; m. c.             |               |
| 769 04   | 279,55; young la. inst. 10;                 | 642 61        |
|          | Stockbridge, S. P.                          | 2 00-674 61   |
| 250 00   | Boston, S. A. Danforth, Agent               |               |
| 019 00   | (Of wh. fr. R. S. Davis, 40; Rev. J. I. T.  |               |
|          | Coolidge, 10; Park st. youth's miss.        |               |
|          | asso. 194,77);                              | 3,026 02      |
|          | Brookfield Asso. W. Hyde, Tr.               |               |
|          | Southbridge, Manning Leonard, to            |               |
|          | cons. SAMUEL M. LANE an H. M. 100 00        |               |
|          | West Brookfield,                            | 105 32        |
|          |                                             | 395 32        |
|          | Ded. for printing,                          | 70 00-135 32  |
|          | Essex co. North, Aux. So. J. Caldwell, Tr.  |               |
|          | Belleville, m. c.                           | 21 00         |
|          | Campello, S. W. N.                          | 7 00          |

|                                               |                   |
|-----------------------------------------------|-------------------|
| Haverhill, Alfred Kittredge, to               |                   |
| cons. WILLIAM F. MURDOX of                    |                   |
| Bradford an H. M.                             | 100 00            |
| Ipswich, 1st ch. and so.                      | 161 00            |
| Newburyport, United m. c. 40; Mr.             |                   |
| Vernilye's s. s. m. c. 77,75;                 | 117 75            |
| Salisbury and Amesbury, Rocky                 |                   |
| Hill, m. c.                                   | 5 60              |
| W. Newbury, A friend,                         | 1 00-413 35       |
| Essex co.                                     |                   |
| Lynn, 1st cong. so. sab. gift so.             | 168 93            |
| Marblehead, Cong. ch. and so. to              |                   |
| cons. Miss SUSAN H. WHITE and                 |                   |
| Miss EMILY S. BLANEY, H. M.                   |                   |
| 204; la. asso. 800; m. c. 40,07;              | 1,044 07-1,213 00 |
| Hampden co. Aux. So. C. O. Chapin, Tr.        |                   |
| Monson, Rev. Dr. Ely, 30; A. H. 10;           | 40 00             |
| Hampshire co. Aux. So. J. D. Whitney, Tr.     |                   |
| Chesterfield, Rev. S. W. B.                   | 2 50              |
| Hadley, Russell ch. and so. m. c.             |                   |
| 27,88; 3d ch. gen. benev. so. 8;              | 35 88             |
| Middlefield, Cong. ch. and so.                | 26 00             |
| Northampton, E. A.                            | 2 00-66 38        |
| Harmony Conf. of chs. W. C. Capron, Tr.       |                   |
| Sutton, Cong. ch. and so.                     | 85 00             |
| Upton, do.                                    | 52 00-137 00      |
| Middlesex North and vic. Aux. So. C. Law-     |                   |
| rence, Tr.                                    |                   |
| Ashby, Cong. so.                              | 20 00             |
| Fitchburg, do. m. c.                          | 12 15             |
| Lancaster, Evan, ch.                          | 31 00             |
| Leominster, Mrs. Hubbard's s. s.              |                   |
| class,                                        | 7 00              |
| Shirley Village, Friends,                     | 2 00              |
| Sterling, M. B.                               | 7 00-79 15        |
| Middlesex South Conf. of chs.                 |                   |
| Concord, A friend,                            | 10 00             |
| Lincoln, Cong. ch. and so. 12,50;             |                   |
| m. c. 6;                                      | 18 50             |
| Marlboro', Union cong. so. to cons.           |                   |
| Rev. LEVI A. FIELD an H. M.                   | 120 00            |
| Natick, 1st cong. ch. and so. 78,05;          |                   |
| m. c. 40,52; (of which to cons.               |                   |
| HORACE B. MONSEAN H. M. 100) 118 57-267 07    |                   |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. |                   |
| Brookline, Mrs. L. Pierce, 10; A.             |                   |
| W. Smith's s. s. class, 2;                    | 12 00             |
| Canton, Ortho. ch. and so.                    | 20 00             |
| East Medway, 1st ch. and so. m. c. 14 70      |                   |
| Roxbury, Eliot ch. and so. gent.              |                   |
| 35; la. 32,50; m. c. 23,70;                   | 91 20             |
| W. Roxbury, South evan. ch. and               |                   |
| so. m. c. 7,75; a s. s. class, 1; a           |                   |
| thank offg, 30;                               | 38 75-176 65      |
| Old Colony Aux. So. H. Coggeshall, Tr.        |                   |
| New Bedford, Pacific cong. ch. wh.            |                   |
| cons. Rev. TIMOTHY STONE an                   |                   |
| H. M.                                         | 50 00             |
| N. Middleboro', Cong. ch. and so.             | 17 03             |
| Wareham, A friend,                            | 5 00-72 03        |
| Palestine Miss. So. E. Alden, Tr.             |                   |
| Braintree, Dr. Storrs's ch. m. c.             | 70 00             |
| South Weymouth, Mr. Terry's ch.               |                   |
| and so. m. c.                                 | 40 70-110 70      |
| Taunton and vic. Aux. So.                     |                   |
| Berkley, Fem. cent so.                        | 20 00             |
| Fall River, Central ch.                       | 382 73            |
| Seekonk, Fem. asso.                           | 20 00             |
| West Attleboro', m. c.                        | 21 00-446 81      |
| Worcester co. North, Aux. So. B. Hawkes, Tr.  |                   |
| Winchendon North s. s.                        | 10 00             |
| Worcester co. Central Asso. W. R. Hooper,     |                   |
| Tr.                                           | 143 60            |
| Auburn, Gent. 2,93; la. 16,25; m. c.          |                   |
| 10,29;                                        | 29 47             |
| Berlin, 1st ch. and so. m. c. 50;             |                   |
| J. W. 5;                                      | 55 00             |
| Holden, Gent. 47,50; la. 50,36; m.            |                   |
| c. 30,13;                                     | 127 99            |
| Northboro', m. c. 36; juv. so. for            |                   |
| Mary G. Houghton, Ceylon, 30;                 | 56 00             |
| Worcester, Union so. gent. 106,48;            |                   |
| la. 39,49; m. c. 518,05;                      | 661 02-1,076 17   |
|                                               | 7,944 26          |
| Andover, Chapel ch. and cong. 157; Cam-       |                   |
| bridge, 1st cong. ch. and so. 119,68; m. c.   |                   |
| 130; Chelsea, Winnisimmet ch. m. c.           |                   |



67,34; Broadway ch. and so. m. c. 77,70;  
 Dracont, evan. cong. ch. and so. 20; Lawrence,  
 Lawrence-st. ch. 150; Lowell, G. C. 10;  
 a friend, 5; N. Woburn, cong. ch. m. c. 17;  
 Reading, Old South ch. and so. 49,66;  
 Waltham, Mrs. R. J. 10; West Newton,  
 cong. ch. and so. 180; m. c. 83; 997 78

*Legacies.*—Cambridgeport, Charles Valentine,  
 by H. M. Chamberlain, Ex'r, (prev. rec'd, 200,) 400; Hatfield, Pliny Day, by  
 Rufus Cowles, Ex'r, 50; 450 00

## CONNECTICUT.

9,392 04  
 Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.  
 Bethel, Cong. ch. wh. cons. Rev. W. N. HARVEY an H. M. 88 00  
 Brookfield, Cong. ch. 31 00  
 Trumbull, Cong. so. la. sew. cir. 10 00—124 00  
 Fairfield co. West, Aux. so. C. Marvin, Tr.  
 Greenwich, for boarding sch. at Tuscarora m. 50 00  
 South Norwalk, Rev. D. Platt, 3 00—55 00  
 Hartford co. Aux. So. A. W. Butler, Tr.  
 Avon East, Cong. ch. m. c. 7 00  
 Burlington, 58 63  
 Farmington, (of wh. fr. J. T. Norton to cons. Mrs. ELIZABETH C. NORTON an H. M. 100,) 421 53  
 Hartford, A friend, for Armenian m. 1,300; Centre ch. m. c. 8,74; Mrs. Anna Treat, 25; 1,333 74  
 Manchester, 2d cong. ch. m. c. 3 00  
 Windsor, 1st do. 50 00  
 Windsor Locks, 51 89—1,925 84  
 Hartford co. South, Aux. So. H. S. Ward, Tr.  
 Cromwell, Cong. 82,62; la. 49,23; m. c. 27,75; s. s. 10; 189 65  
 Eastbury, m. c. 30 00  
 Newington, Cong. so. 90,75; ded. unc. note, 1; young la. Eunice so. 3; by J. Deming, Jr. 20; 112 75  
 Portland, Cong. and la. 79 87  
 Westfield, Gent. and la. 29,50; m. c. 5,15; a friend, 100; 131 65  
 Wethersfield, 1st so. 216 56  
 Worthington, Gent. and la. 152 85—886 33  
 Litchfield co. Aux. So. G. C. Woodruff, Tr.  
 New Preston, Cong. s. s. for ed. at Bombay, 13 00  
 North Canaan, 51 00  
 Salisbury, Cong. ch. and so. 123 88  
 Winchester Centre, 1; F. M. 5; 6 00  
 Winsted, Cong. ch. 53 35—217 23  
 Middlesex Asso. E. Southworth, Tr.  
 Westbrook, 52,93; m. c. 32,70; s. s. 7,19; W. H. L. 18c; 93 00  
 New Haven City, Aux. So. F. T. Jarman, Agent.  
 New Haven, United m. c. 28,65; College-st. ch. do. 15,36; Court-st. ch. do. 12,75; Centre ch. (of wh. fr. T. R. Trowbridge to cons. Rev. LEONARD W. BACON an H. M. 100,) 387; Broadway s. s. 8; 351 26  
 New Haven co. East, Aux. So. F. T. Jarman, Agent.  
 Clinton, Cong. ch. benev. so. 47; m. c. 32,18; 79 18  
 Madison, la. benev. so. 32 00  
 Northford, Cong. ch. m. c. 19,13; gent. 24,49; 43 53  
 North Haven, Cong. so. 1 18—155 89  
 New London and vic. and Norwich and vic.  
 F. A. Perkins and Charles Butler, Trs.  
 Colchester, 1st cong. so. 138,93; m. c. 63,90; to cons. ISRAEL NEWTON and FREDERICK MORGAN H. M. 204 83  
 North Stonington, Cong. ch. and so. 81 00  
 Stonington, Stiles, Stanton & Co. wh. cons. JOHN F. TRUMBULL an H. M. 150 00  
 Waterford, s. s. for m. to Syria, 3 19—439 02  
 Tolland co. Aux. So. J. R. Flynt, Tr.  
 Andover, Cong. so. 32 00  
 Columbia, Gent. 25,75; la. 38,25; 64 00

East Stafford, Gent. 35,08; la. 14,92; to cons. Rev. MERRICK KNIGHT an H. M. 50 00  
 Ellington, Cong. so. 88 08  
 Hebron, do. 108 86  
 Rockville, 1st do. to cons. SETH W. JOHNSON an H. M. 130 73  
 Somers, Gent. 53,46; la. 46,54; m. c. 44; a female friend, 100; C. B. Pease to cons. NOAH PEASE of Ellington an H. M. 100; 344 00—517 67  
 Windham co. Aux. So. J. B. Gay, Tr.  
 Central Village, Ch. and so. 80; m. c. 20; 100 00  
 Mansfield, South ch. and so. gent. 6; m. c. 2; la. 6; 14 00  
 Pomfret, 1st so. gent. and la. 321,80; m. c. 33,50; 355 30  
 Scotland, Contrib. 40 00  
 S. Woodstock, La. 67 43  
 Thompson, Gent. 83,75; la. 79,80; m. c. 17,67; 174 11  
 West Killingly, Westfield ch. and so. gent. 51,05; la. 62,11; m. c. 104,31; chil. 6,21; A. D. Lockwood to cons. SARAH D. LOCKWOOD an H. M. 100; 326 68—1,077 52

A friend, 6,172 78  
 20 00  
 6,192 78

*Legacies.*—New Haven, Ruamah Canada, by H. Olmstead and E. C. Herrick, Ex'rs, 41,60; Pomfret, Frederick Averill, by Lewis Averill and Warren W. Averill, Ex'rs, 50; Wethersfield, Chester Bulkley, by Seth Terry, 12,12; (prev. rec'd, 2,802;) 103 72  
 6,296 48

## RHODE ISLAND.

Newport, Spring-st. ch. and so. gent. 110,65; la. 104,87; m. c. 100,51; Providence, Benef. ch. gent. (of wh. fr. Mrs. H. S. Dyer, for Benjamin Dyer, Ceylon, 10,) 22,50; J. S. A. 15; Slaterville, Miss Whitney's s. s. class, 3; Tiverton, m. c. 10; indiv. 10; 578 53  
*Legacies.*—Little Compton, Abigail Almy, by I. B. Richmond, Ex'r, 100 00  
 678 53

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.  
 C. S. Little, New York, Tr. 50 00  
 Albany, 2d R. D. ch. 27 98  
 Bronxville, R. D. ch. 56 41  
 Clarkstown, do. 35 00  
 East New York, do. 24 60  
 Glenville, R. D. ch. fem. miss. so. 22,50; A. H. B. 1,50; 7 56  
 Greenville, R. D. ch. 3,41; s. s. 2,15; 7 56  
 Livingston, Linithgo ch. sch. for Amoy m. 5 00  
 Melville, R. D. ch. 9 30  
 New York, R. L. Kipp, 20; R. D. ch. Market-st. m. c. 158,15; s. s. miss. so. for sup. of Mr. Doty, Amoy m. 50; three chil. 4,71; 232 86  
 Saugerties, R. D. ch. m. c. 29 44  
 Tarrytown, 2d do. 26 66  
 Thousand Isles, R. D. ch. m. c. 1 00  
 Union Village, R. D. ch. 18 32—516 53  
 Buffalo and vic. J. Crocker, Agent.  
 Attica, Pres. ch. 15 00  
 Buffalo, North pres. ch. (of wh. fr. s. s. for G. B. Walbridge, Ceylon, 20,) 737 97  
 Lancaster, Pres. ch. 30 00—782 97  
 Geneva and vic. C. A. Cook, Agent.  
 Albion, Pres. ch. 40 00  
 Bellona, s. s. 3 63  
 Byron, Pres. ch. 32; s. s. for Mr. Coan, Oromiah, 6; 45 00  
 Clyde, 1st pres. ch. to cons. Rev. JOHN WARD an H. M. 50 00

|                                             |               |
|---------------------------------------------|---------------|
| East Bloomfield,                            | 213 00        |
| Geneva, G. P. M. 10; G. C. S. 10;           |               |
| W. H. S. 1; R. D. ch. s. s. for             |               |
| Dr. Poor, Ceylon, 17;                       | 38 00         |
| Guilford, Pres. ch.                         | 33 00         |
| Lockport, 1st do. m. c.                     | 72 00         |
| Lodi, J. L. Eastman,                        | 20 00         |
| Ludlowville, Pres. ch.                      | 30 00         |
| Lyons, Pres. ch. 92,16; fem. miss.          |               |
| so. 45,25;                                  | 137 41        |
| Mecklenburg,                                | 6 45          |
| Newark Valley, Rev. M. Ford,                | 25 00         |
| Prattsburg, Pres. church, W. G.             |               |
| Downs, dec'd, 40; Mrs. Martha               |               |
| Waldo, dec'd, 36;                           | 66 00         |
| Smyrna, Juv. miss. so.                      | 7 00          |
| Spencer, Cong. ch.                          | 15 00         |
| Volney, a neighborhood prayer               |               |
| meeting,                                    | 20 00         |
| Watkins,                                    | 6 00          |
| Wilson, Pres. ch. to cons. JOHN             |               |
| ONDERDONK an H. M.                          | 100 00—927 49 |
| Greene co. Aux. So. J. Doane, Tr.           |               |
| Hunter, Pres. ch. m. c.                     | 12 00         |
| W. Durham, Pres. ch.                        | 5 00—17 00    |
| Monroe co. and vic. E. Ely, Agent.          |               |
| Berge, 1st cong. so.                        | 30 00         |
| Rochester, Mrs. S. Ray,                     | 30 00—60 00   |
| New York and Brooklyn Aux. So. A. Mer-      |               |
| win, Tr.                                    |               |
| (Of wh. fr. pres. ch. University place,     |               |
| 100; E. D. Morgan, to cons. JASPER          |               |
| MORGAN and HENRY WATERMAN H. M.             |               |
| 200; Brooklyn, ch. of the Pilgrims, wh.     |               |
| cons. EMELINE C. BUCK, Rev. I. BATLIS,      |               |
| Brooklyn, and Rev. S. COLLINS, York-        |               |
| ville, Wis. H. M. 942,50; SAMUEL F.         |               |
| PHILIPS, wh. and prev. dona. cons. him      |               |
| and Mrs. PHIBBS PHILIPS H. M. 100; ch.      |               |
| of the Puritans, a lady, 3,75; William-     |               |
| burg, 1st pres. ch. 63,24;                  | 1,660 69      |
| Oneida co. Aux. So. J. Dana, Tr.            |               |
| Mount Vernon, Pres. ch.                     | 50 00         |
| Utica, 1st pres. ch. m. c.                  | 11 12         |
| Waterville, Pres. ch.                       | 19 55—80 67   |
| St. Lawrence co. Aux. So. H. D. Staith, Tr. |               |
| Brasher Falls, Rev. H. Dyer, to             |               |
| cons. Rev. H. P. HERRICK an H.              |               |
| M. 50; C. T. Hulburd, 25; E. S.             |               |
| Hulburd, 30; Rev. H. D. 5; Mrs.             |               |
| H. D. 5; Mrs. B. J. 3; av. of penny-        |               |
| -week coll. 22,50; s. a. for sch.           |               |
| at Ahmednuggur m. 20; wh. cons.             |               |
| Mrs. CALVIN T. HULBURD an                   |               |
| H. M.                                       | 150 55        |
| Columbia, Cong. ch.                         | 20 00         |
| De Kalb, Mrs. E. T.                         | 50            |
| Depeyster, Cong. ch. 9,12; la. 25;          |               |
| A. L. Proctor, which and prev.              |               |
| dona. cons. GEORGE A. PROCTOR               |               |
| an H. M. 75;                                | 103 12        |
| E. Stockholm, Rev. P. C. P.                 | 5 00          |
| Gouverneur, Pres. ch. 40,72; E. D.          |               |
| 10; I. R. 10; m. c. 28,94; s. s.            |               |
| 16,80;                                      | 106 46        |
| Heuvelton, Cong. ch. s. s. con. 15;         |               |
| Juv. miss. so. 32; wh. cons. Rev.           |               |
| M. L. EASTMAN an H. M.; m. c.               |               |
| 13,89; coll. 11,15;                         | 75 04         |
| Hopkinton, Cong. ch.                        | 41 24         |
| Lawrenceville, do.                          | 5 03          |
| N. Lawrence, do.                            | 6 00          |
| Ogdensburg, R. W. J.                        | 5 00          |
| Parishville, Cong. ch.                      | 8 35          |
| West Stockholm, do.                         | 3 25—535 54   |
| Syracuse and vic. E. H. Babcock, Agent.     |               |
| Wampsville, Pres. ch.                       | 27 56         |
|                                             | 4,608 45      |
| Albany, 4th pres. ch. wh. cons. JOHN HART-  |               |
| NESS an H. M. 100; Ballston, Rev. H. W.     |               |
| B. 3,50; Barryville, cong. ch. 1,63; Brook- |               |
| lyn, Armstrong Juv. miss. so. for boarding  |               |
| sch. at Tuscarora m. 60; Casenovia, Mas-    |               |
| ter Loomis, for Ind. miss. 1; Crown Point,  |               |
| G. P. 4; Danville, 1st pres. ch. 23,89;     |               |
| Mrs. E. S. 10; Eaton Village, cong. ch.     |               |
| 30; Hopkinton, Z. C. 10; Hudson, 1st        |               |
| pres. ch. fem. miss. asso. 70; young la.    |               |

so. for doing good, 3; Kinderhook, s. s.  
27,28; Kingsboro', cong. ch. and so. 67;  
Manlius, Trinity pres. ch. 56; m. c. 24;  
Maine, two students, 3; Marietown, a  
friend, 5; Milton, S. C. 10; Monticello,  
J. P. J. 4; Patchogue, cong. ch. 10,50;  
Phenix, cong. ch. and so. 25; Schene-  
ctady, S. B. M. 2; a friend, 50c.; Staten  
Island, Miss W. and pupils, for a child in  
Ceylon, 10; Troy, 2d pres. ch. 257; m. c.  
173,32; Utica, R. D. ch. s. s. 23; War-  
saw, a friend, 20; Weedsport, 1st pres.  
ch. 32,27;

1,056 25

5,664 70

Legacies.—Canandaigua, Susan Hart, by S.  
H. Andrews, Ex'r,

100 00

5,764 70

## NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.  
C. S. Little, Tr.  
English Neighborhood, A. W. 6;

7 00

C. W. 1;

Harlingen, R. D. ch.

44 48

Newark, A. bro. and sis.

1 00

New Brunswick, 2d R. D. ch.

41 17

Whitehouse, R. D. ch.

23 12—116 77

Bloomfield, Pres. ch. H. Iveson, 25; Bridg-  
ton, L. Q. C. Elmer, 20; Morristown, 1st  
pres. ch. 94,35; m. c. 51,62; 2d do. 66;  
Newark, Rev. W. Bradley, 10; two sis-  
ters, 1; 1st pres. ch. 422,01; South Park  
pres. ch. m. c. 37,80; 2d pres. ch. coll.  
and m. c. (of wh. fr. young people's miss.  
so. to cons. Rev. ELIAS L. BOING, Choc-  
taw m. an H. M. 100;) 274,23; Parsip-  
pany, J. W. F. 1; Schraalenburgh, s. s.  
6; Springfield, 10;

1,018 91

1,135 68

Legacies.—Newark, Miss Susan Baldwin,  
by Joseph N. Tuttle and Alexander Nich-  
ols, Ex'rs,

356 25

1,491 93

## PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, Tr.  
Philadelphia, 3d R. D. ch.

100 00

Montrose, Pres. church, 17,84; m. c. 6,16;  
Petersburg, s. s. 10; Philadelphia, So. for  
ed. hea. youth, for Miss Farrar's sch.  
Ahmednuggur, 50; J. A. Brown, 100;  
T. Fleming, 100; E. S. Wheelen, 25;  
H. J. Williams, 25; J. C. Donnell, 20;  
a friend, 15; do. 3; T. B. 10; 1st pres. ch.  
I. S. Kneedler, to cons. Mrs. SARAH PAT-  
TERSON an H. M. 100; Miss Sidney Paul,  
to cons. Rev. F. F. ELLENWOOD of Belvi-  
dere, N. J. an H. M. 100; Custos, 100;  
A. E. 10; 3d pres. ch. I. C. Parr, 50;  
R. W. Davenport, 20; Misses Clark, 20;  
C. Robb, 20; Dr. and Mrs. Duffield, 20;  
T. C. 10; A. W. 10; S. T. 10; B. W. 10;  
W. F. G. 10; R. O. N. 5; indiv. 147;  
m. c. 79; Clinton-st. pres. ch. 3; Miss  
C. Linnard, for Sandw. Isl. m. 25; West-  
ern pres. ch. m. c. 78,01; T. Potter, 25;  
M. M. 10; J. S. C. 10; W. E. T. 10; J. H.  
10; Mrs. J. 5; indiv. 5; 5th pres. ch. W.  
C. Coates, 30; H. S. 10; J. C. 10; Mrs.  
Constable, 20; Mrs. C. 10; Mrs. W. 5;  
Mrs. McC. 5; Mrs. W. 5; Mrs. B. J. 5;  
Mrs. B. 5; Mrs. J. T. 5; individuals, 27;  
Sewickley, Rev. J. S. Travelli, for Mad-  
ura m. 25; Troy, G. W. P. 10;

1,452 01

1,532 01

## DELAWARE.

St. Georges, Pres. ch. fem. benev. so. 22;  
Wilmington, Hanover-st. pres. ch. m. c.  
55,86; s. s. 30;

107 86

## MARYLAND.

Libertytown, E. H. R.

10 00

## DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. juv. miss. so.

78 02

## VIRGINIA.

Bristol, J. H. A. 3; French Creek, 3; Prince Edward Co. J. Todd, 10; Mrs. A. H. W. 5; Woodstock, pres. s. s. 14,50;

35 50

## SOUTH CAROLINA.

\* Charleston, Rev. J. B. Adger,

10 00

## OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 17,25;

3d do. m. c. 16,53; Rev. C. E. B.

10; Mrs. A. T. 3; College Hill,

Fem. coll. m. c. 3,50;

Fulton, Pres. ch. s. s. 50 28

Jersey, Pres. ch. 36,04; fem. miss.

asso. 7,44; s. s. 3,32; a friend,

10; 47 00

Newark, 2d pres. ch. la. miss. so. 25 50

Putnam, Pres. ch. 166,50; m. c. 30;

s. s. 6,75; fem. sem. for ed. hea.

youth, 20; Maggie, for Jews,

3,35; 225 50

Sharon, Pres. ch. 6 00—355 28

By T. P. Handy, Agent.

Brecksville, 1st cong. ch. (of wh.

for m. to W. Africa, 13;) 18 00

Cleveland, 2d pres. ch. m. c. 83;

s. s. 61,50; do. for Mary H. Ser-

evance, Ceylon, 20; Dr. S. 10;

la. miss. so. for fem. sch. Ceylon,

30; do. for two girls in Bombay,

24; J. D. S. 10) 238 50

Milan, Ch. 83 00

Richfield, H. Oriatt, 32 00

West Andover, Ch. 5 50

Willoughby, Young. la. miss. asso.

in Sen. 31; Miss R. B. Tenney,

15; 45 00

423 00

Ded. disc.

4 41—418 59

773 87

Barlow, Ch. 1,79; Carthagenia, D. F. B. 2;

Cleveland, F. E. C. 5; College Hill, Rev.

E. H. Bishop, for schs. among the N. A.

Ind. 7,50; Cuyahoga Falls, cong. s. s. 6;

Hudson, J. C. 10; Kirtland, ch. 13,50;

la. so. 7,50; Rev. T. Coe and wife, 10;

Streetsboro', ch. 5,35; s. s. 2,10; War-

ren, 1st pres. ch. (of wh. to cons. Rev.

ISAAC WINANS of Fowler an H. M. 50;)

82,63; Watertown, ch. 2,21; Wilming-

ton, J. L. D. 1; 156 64

930 51

Legacies.—Cleveland, P. M. Weddell, by T.

P. Handy, (prev. rec'd, 2,390 80.) 700 54

1,631 05

## INDIANA.

Greenwood, H. M. C. 2; Lawrenceport,

pres. ch. 15; Perryville, W. L. B. 2;

Rockville, 2d pres. ch. m. c. 30; Shiloh,

ch. for Robert Schuler, Ceylon, 20; 70 00

## ILLINOIS.

Brighton, A friend, 11; Carlinsville, R. A.

O. 10; Chicago, 3d pres. ch. wh. and

prev. dona. cons. PETER L. YOR and ZEN-

ULON S. ELY H. M. 125; D. J. Lake, to

cons. ELI LAKE of Mt. Morris, N. Y. an

H. M. 100; chil. of Mr. Bliss, to cons.

HARVEY BLISS of W. Springfield, Ma. an

H. M. 100; Bethel miss. sch. 3,18; s. s.

3; Marshall and West Vigo, ch. 12; E.

D. 1; Moline, cong. ch. m. c. 21; E. G.

10; Payson, Rev. Z. K. H. 1,37; 307 55

## MICHIGAN.

Grand Haven, Rev. W. M. Ferry and fam.

50; Lapeer, pres. and cong. s. s. for ed. in

Ceylon, 3,77; Lodi, pres. ch. 7; Medina,

1st cong. ch. 26,62; St. Joseph, a tithe

for a poor disciple, 5; Union City, T.

Mosley, 8; 99 29

## WISCONSIN.

Brookfield Centre, Mrs. M. L. H. C. 2,50;

Green Bay, pres. ch. m. c. 25; youth's

miss. so. 10; Lancaster, cong. ch. 12; 49 50

## IOWA.

Davenport, Cong. ch. m. c. 4,50; Dubuque,

cong. ch. 12; Montrose, pres. ch. m. c.

2,75; Tivoli, cong. ch. 2,36; Warren,

cong. ch. m. c. 2; 23 61

## MISSOURI.

Bates co. G. D. 5; Little Oange, ch. and

cong. 12; L. D. 5; Marmeton, ch. and

3,50; St. Louis, J. Renfrew, 20; A. C.

10; 1st ch. la. for Anna T. J. Bullard,

Ceylon, 20; Troy, F. Parker, 15; 90 50

## KENTUCKY.

Jamestown, Pres. ch. m. c.

2 00

## TENNESSEE.

Blountville, S. Rhea, 25; F. Rhea, dec'd,

3; Maryville, Rev. J. S. C. 5; New Can-

ton, L. H. R. 5; 38 00

## FLORIDA.

Legacies.—Jacksonville, Obadiah Congar,

by G. C. Fleming, Ex'r, (prev. rec'd,

1,533 01;) 557 50

## NEBRASKA TERRITORY.

Fort Leavenworth, E. A. Ogden, U. S. A.

10 00

## OREGON TERRITORY.

Oregon City, Cong. ch. m. c.

16 00

## IN FOREIGN LANDS, &amp;c.

Alleghany, Ind. miss. so. 7,55; Old Town

miss. so. wh. cons. Mrs. FRANCES

Wood of New Haven, Ct. an H. M. 138,62; s. s.

32,82; Lower Alleghany, Missa P. 2;

Lower Cattaraugus, m. c. 40,74;

East India Squadron, A young man,

Eaton, C. E. m. c. 14; T. S. m. 1;

Isle of St. Thomas, E. D. ch. 88 00

Park Hill, Cher. m. m. c. 23 75

Tuscarora, for sup. of Mr. Rockwood, 8,18;

an indiv. for sch. 25c.; m. c. 80c.; 9 23

342 71

Legacies.—Jaffna, Ceylon, Rev. G. H. Ap-

thorp, (prev. rec'd, 3,988,) 21; Kailua,

Sandw. Isle. Samuel Rice, by Charles Hall,

Adm'r, 50; 71 00

413 71

Donations received in January, 31,511 92

Legacies, 2,769 01

\$34,270 93

TOTAL from August 1st to

January 31st, \$119,864 15

## CHILDREN'S FUND FOR EDUCATING

## HEATHEN CHILDREN.

Amount received in January, \$822 78

## GENERAL PERMANENT FUND.

Philadelphia, Pa. Legacy of Mrs. Mary

Faasitt, 1,000; less tax, 50; 950 00

## DONATIONS IN CLOTHING, &amp;c.

Philadelphia, Pa. A box, fr. s. s. of North

pres. ch. for Seneca m. 60 00